

Circulars and Pastoral Letters

OF

HIS LORDSHIP

THE RIGHT REVEREND

THOMAS FRANCIS BARRY, D. D.,

Bishop of Chatham, N. B.,

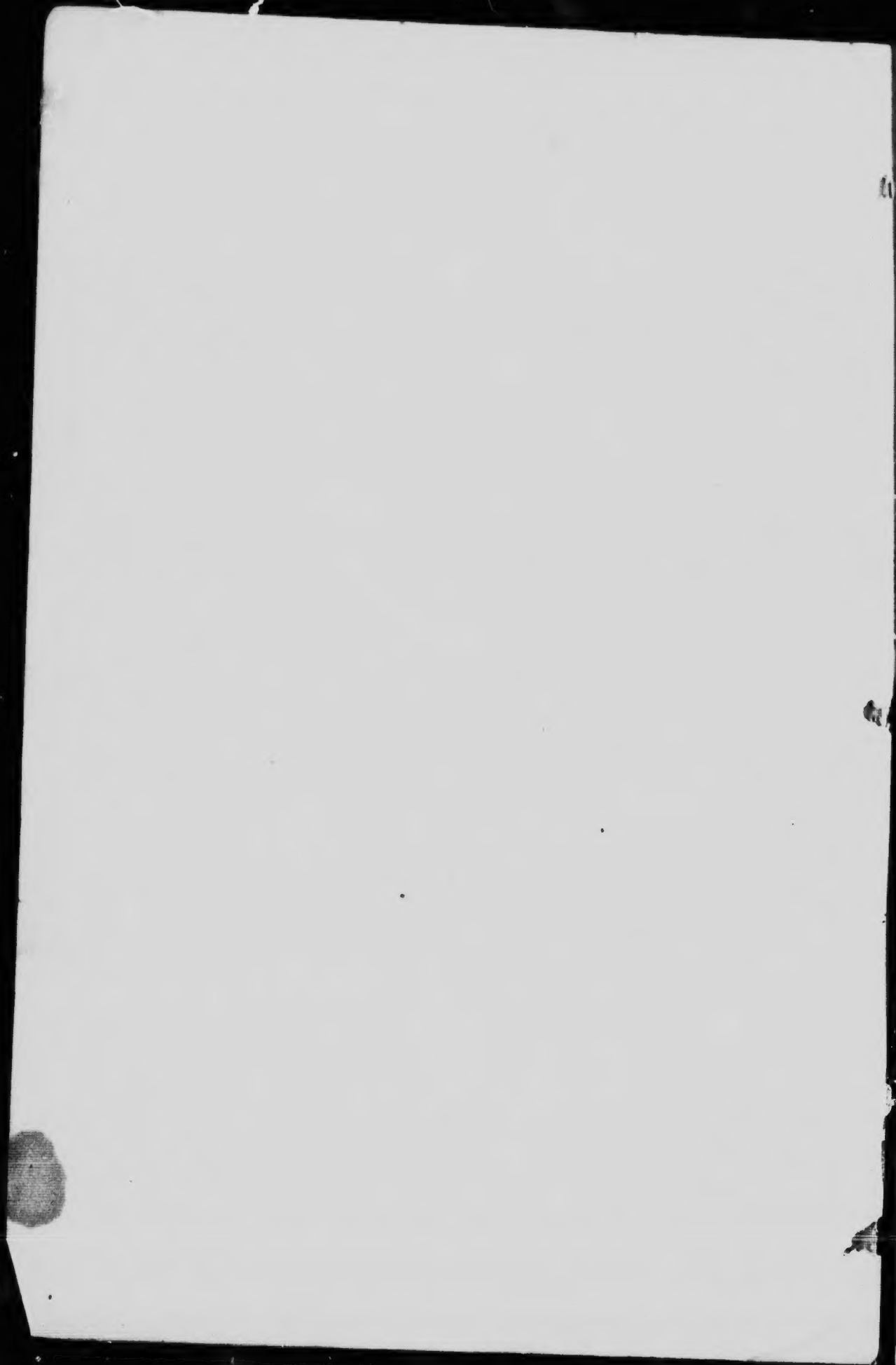
TO THE YEAR

1909

INCLUDING VARIOUS LISTS AND ACCOUNTS

SENT TO THE

CLERGY OF THE DIOCESE.



BATHURST, N. B., January 19th, 1900.

DEAR REVEREND FATHER,

Owing to the severity of our midwinter weather and the unfinished state of our Church Buildings here, I gratefully accepted the kind invitation of His Lordship Bishop Sweeny, to receive Episcopal Consecration on Feb. 11th with Mgr. Casey, in the Cathedral of the Immaculate Conception at St. John.

I regret that we could not have the sacred function on a week day, but if your people can be provided for, I will be much pleased to see you present.

Commending myself to your prayers.

I remain

Sincerely yours in Cordibus J. and M.

† THOS. F. BARRY,

Bp. Elect of Thugga.

BATHURST, N. B., May 26th, 1900.

REV. AND DEAR SIR:—

While the Holy Father in his Encyclical letter of May 11, 1899, invites all the faithful who can do so, to go to Rome to gain the plenary indulgence of the Jubilee of the Holy Year 1900, he, at the same time, with the solicitude and goodness of the true Pastor, makes special provision for certain classes of the faithful whose condition or age would hinder them from making so long a journey, whereby they may gain all the benefits of the Jubilee this year without going to the Eternal City. I herewith subjoin the Apostolic Constitution, *Aeterni Pastoris*, in which these classes of persons are designated by the Sovereign Pontiff, and whereby the Ordinaries of Dioceses are empowered to substitute other works of piety and religion instead of the visit to the Roman Basilicas.

For us these persons may be classed under the following headings:

1st—Religious communities and their pupils, and persons living in their Convents.

2nd—The sick and infirm, and persons detained in prison for a long time.

3rd—Persons who have attained the age of seventy years.

The good works prescribed in the same Apostolic Letter for gaining the Jubilee Indulgences are the following:

1st—A true repentance for sin.

2nd—A worthy reception of the Sacraments of Penance and the Holy Eucharist.

3rd—The performance of suitable works of piety and religion prescribed by lawful authority as a substitute for the visits to the four Roman Basilicas, St. Peter's, St. Paul's, St. John Lateran's and St. Mary Major's.

4th—Devout prayers for the Exaltation of Holy Church; the Extirpation of heresies; Peace and Concord among Catholic rulers; and for the tranquility of all christian people.

By direction of the Ordinary I commute the aforesaid visits into the following good works:

1st—For religious communities and their pupils, and persons living in their convents, and the sick and infirm in hospitals under the charge of Religious, one visit each day for twenty days, or two visits each day for ten days to the chapel of the convent or hospital in which they reside; and in the case of the sick and infirm, five decades of the beads may be said instead of the visits to the chapel.

2nd—For all the other classes of persons mentioned above, one visit to any church or chapel in the Diocese, or the recital of five decades of the beads each day for twenty days, or twice a day for ten days in succession, or at intervals, will be a suitable substitute for the visits to the four great Roman Basilicas.

Confessors are hereby authorized to commute the above mentioned good works into other works of piety, religion or charity, when the special circumstances in the case may require it.

All the priests having jurisdiction in the Diocese may hear the Jubilee confession *once*, of all or any of the foregoing classes of the faithful, when invited to do so.

The Indulgence of the Jubilee, but not the other privileges attached to it, may be gained twice, if the prescribed conditions are twice fulfilled.

Permit me to call your attention to the annexed translation of a very important letter from the Prefect of the Sacred Congregation of Rites in which you will see that the consecration of mankind to the Sacred Heart may be made this year in places where notification of the privilege arrived too late last year; and renewed in places where it has been already made, with the same indulgences as granted last year.

For further details on this subject I refer you to the Pastoral Letter of His Lordship, Bishop Rogers, published on the 20th of August last.

I profit by this occasion to inform you that with the sanction of the Ordinary, the retreat for the clergy of the Diocese will take place this year at Bathurst. Later on, details as to time, etc., will be given you. I now mention the matter in order to ask your prayers and those of your good people for its happy success.

I remain, Rev. and dear Sir

Very sincerely in Xto.

† THOS. F. BARRY,

Bp. Co. L.J.

OUR MOST HOLY FATHER

LEO XIII.

BY DIVINE PROVIDENCE

POPE

Constitution in which the Indulgences of the Jubilee Year, 1900, are granted to Nuns, Oblates, Tertiaries and others, whether girls or women, dwelling in monasteries or Pious Communities, to Hermits, to the sick, to those detained in prisons or captivity, with suitable Faculties for Absolution and Commutation of Vows.

LEO, BISHOP,

SERVANT OF THE SERVANTS OF GOD

For Future Remembrance.

Recalling to mind the infinite charity of the eternal Shepherd, who calls his own sheep by name (John x., 3), so that they may have life, and have it more abundantly (Ibid., 10), and Who not only waits their coming to His bosom, but often Himself anticipates it, We have resolved to open the treasury of Apostolic liberality in the coming year of Jubilee, even to those whose condition does not allow them to undertake the prescribed pilgrimage to this Beloved City and *ad limina Apostolorum*. It has pleased Us, therefore, to avoid rendering fruitless the faith and piety of many who would with the greatest eagerness undertake a journey of this kind unless prevented either by monastic walls or unavoidable captivity, or bodily infirmity. This benevolent relaxation will provide serviceably not only for their need, but will redound to the common weal. For the combined prayers and tears of so many whom innocence of life and religious fervor, or penance, or misfortune, has set apart from others, encourages Us to cherish

a much stronger hope of appeasing the Divine mercy. Wherefore, by virtue of the present Letters We have decreed to make known the appropriate manner in which both men and women who live in hermitages, monasteries and religious houses, or who are detained in barracks or in prisons, or who are prevented by disease or infirmities, from visiting the venerated tombs of the Apostles and Patriarchal Basilicas of this city, can become sharers in the absolutions offered to them in the Plenary Jubilee.

Those who are thus provided for are:

I. All nuns who have made solemn vows of religion, and who live in convents under the discipline of perpetual enclosure; as well as those who are making their novitiate, or who for purposes of education or for some other lawful cause, dwell in such convents. Likewise, Nuns of such Conventual Institutions who leave the precincts of their convents for the purpose of collecting alms:

II. Female oblates living in common, whose Institutes have been approved by the Apostolic See, either permanently or temporarily, together with their novices, the children who are being educated by them, and others living under their roof, although they are not bound by the law of strict enclosure:

III. Female Tertiaries living in common under the same roof, likewise with their novices, the children they are educating, and others dwelling with them, even though they are bound by no law of enclosure, and even though their Institute has not as yet been approved by the Apostolic See, and should not be held in future as approved by reason of the present concession:

IV. Girls and women in Institutions, or dwelling in seminaries, although neither Nuns or Oblates or Tertiaries, nor in any way bound by the law of enclosure. We declare and decree that all these thus far mentioned, whether in the City or

out of it, no matter where they live, or of what race they are can enjoy the favor and privilege of the present concession:

V. We grant the same to Anchorites and Hermits, not indeed to those who, bound by no laws of enclosure, live either in community or solitary under the government of their Ordinaries, obeying certain laws or rules; but to those who lead contemplative lives in continuous, although not in all respects, perpetual enclosure and solitude, even though they profess a monastic or regular Order, as many Cistercians, Carthusians, Monks, and Hermits of St. Romuald are wont to do:

VI. We extend the same favor to the faithful of both sexes, who are held captive in the power of their enemies, and to those who in any part of the world are imprisoned either in civil or criminal cases; or who are undergoing the punishment of exile or deportation; who are condemned to hard labor in the galleys or elsewhere; finally, to male religious who are under restraint in their own monasteries, or who by the command of their Superiors have a fixed location assigned to them in lieu of exile or deportation,

VII. We likewise will that the same concession be granted to the sick of both sexes, of whatever rank or condition, who either outside the City shall have already contracted a disease which, in the opinion of their physician, prevents them from undertaking the journey to the City within the year of Jubilee, or who, although convalescent, cannot undergo the fatigue of the journey to Rome without serious inconvenience, or who are prevented by habitual ill health from attempting the voyage. We will that those who have passed their seventieth year shall be considered in the same category.

Therefore, we admonish, exhort and beseech in the Lord, each and all of these, that recalling their sins in the bitterness of their soul, and detesting them from the bottom of their heart, they may be careful to purify their conscience by the saving

Sacrament of Penance, and by condign satisfaction; and approach, with all due faith, reverence and charity the Heavenly Banquet, and pray earnestly to the Most High God, through His Only Begotten Son, and the merits of the Most Blessed Virgin Mary, and of the Holy Apostles Peter and Paul and of all the Saints, for Our intention and the intention of the Church, for the prosperity and spread of Holy Church, for the extirpation of all error, for concord among Catholic Rulers, and for the tranquility and prosperity of the whole Christian people; and, to that end devoutly substitute for the visitation of the four Basilicas of the City, other voluntary works of religion, piety and charity, and especially such as are enjoined by Our authority by ecclesiastics delegated as hereinafter announced.

We will and order, namely, that our Venerable Brethren, the Bishops, and other Ordinaries of places, designate and prescribe, either by themselves or through prudent Confessors, suitable works of religion and piety, according to the state, condition and health of each, and the circumstances of time and place, for Nuns, Oblates, Tertiaries and others mentioned above, whether girls or women, Anchorites, Hermits, Prisoners, the sick and septuagenarians : the performance of such works We will and decree to be equivalent to the visitation of the four Basilicas of the City.

We grant to Prelates regular the same faculty of commuting the prescribed good works in favor of their Institutes, and for the individuals who are under their jurisdiction. We will that suitable works be designated for persons of this character who live in the City, by Our Beloved Son, the Cardinal Vicar and his vicegerents, either by themselves or by prudent Confessors.

Therefore, confiding in the mercy of Almighty God, and the authority of the Holy Apostles Peter and Paul, to each and every one of those whom We have named above, who being

truly penitent, and within the present year of Jubilee, having duly confessed their sins, and been refreshed by Holy Communion, shall have prayed to God as above directed, and finally fulfilled all the other works enjoined in lieu of the visits, etc., and to those who may have fallen dangerously ill after having begun these same works, in the fullness of Apostolic liberty We bestow and grant a most Plenary Indulgence, pardon and remission of all their sins, even for a second time within the course of the Holy Year, if they shall have repeated the works enjoined, just as though they had complied with the conditions generally prescribed for all others.

We will that Nuns and Novices be permitted, but only once, to choose for themselves Confessors from either branch of the Clergy, provided, that these shall have been duly approved for hearing the Confessions of Nuns. We command that it be lawful for Anchorites and Hermits as above mentioned, likewise for Oblates, Tertiaries, girls and women living in community, in convents and in pious houses, who ordinarily are not free to choose their own Confessors, and likewise to the faithful in captivity, in prison, or under restraint impeded by infirmity or old age, to choose for themselves, but once only, any Confessor they please, provided that such confessors shall have been duly approved for hearing the confessions of seculars. Under the same conditions, the same privilege is granted to male religious of whatsoever Order or Congregation or Institute. To the Confessors thus selected, We grant and give faculties to absolve the persons above mentioned, after hearing their Confessions, from any sins whatsoever, even from those reserved to the Apostolic See by especial form, except the case of formal and external heresy, a salutary penance being imposed, and others being enjoined according to the canonical sanctions and the rule of right discipline. Moreover, We give the Confessors whom Nuns shall have chosen, the faculty of dispensing from whatsoever vows these latter shall have made after their solemn profession,

and which may not be opposed to the regular observance. In like manner, We will that Confessors above mentioned can commute, even by dispensing, all vows by which Oblates, Novices, Tertiaries, girls and women, dwelling in communities shall have bound themselves, excepting those which are reserved to Us and the Apostolic See: and, having made proper Commutation, they can absolve from the observance even of vows confirmed by oath

We exhort Our Venerable Brethren, the Bishops and other Ordinaries of places, after the example of Our Apostolic benevolence not to refuse to give the Confessors chosen to carry into effect the present Letters, the faculty of absolving from cases which may be reserved by the Ordinaries themselves.

Finally, We will that the same authority be attributed to translations, or copies of the present Letters, even printed, provided they be signed by the hand of a Notary, and confirmed by the seal of some one in ecclesiastical dignity, as would be possessed by these presents if exhibited. And We ordain that the decrees and orders of these Letters are, and shall be held as ratified valid, continued in full force in all their parts.

No man, therefore, may infringe or temerarily venture to contravene this document of Our Declaration, Exhortation, Concession, Derogation, Decree and Will: if any one shall so presume, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at St. Peter's, in Rome, in the year of Our Lord, eighteen hundred and ninety-nine, on the 24th day of October, in the 22d year of our Pontificate.

C. Card ALOYSIUS, MASELLA, *Pro-Datary*.

A. Card. MACCHI.

Visa de Curia: J. DE AQUILA VISCONTI.

Registered in the Secretariate of Briefs: I CUGNONI.

CIRCULAR FROM CARDINAL MAZELLA, PREFECT S. C. R.

MOST REVEREND SIR:

The hope and confidence expressed by our Holy Father, Pope Leo XIII., in his Encyclical Letter *Annun Sacrum* of the 25th day of May, of this year, on the Consecration of Mankind to the Most Sacred Heart of Jesus, that this would be productive of very great good, not only to the individual, but for the whole Christian family, have been confirmed and augmented by the unanimous acclaim and ready good will of Christendom. No sooner was the voice of the Supreme Pastor heard urging the world to deserve well of the Divine Victim of love, and to surrender itself entirely to His Service, than at once the Romans in the first place, and after them all Europe and the most distant and widely separated regions, seemed to vie with each other in yielding obedience to the desires and wishes of the Sovereign Pontiff. With what joy these tidings filled the Holy Father, I have already sufficiently made known in my letter of July 21, of this year, in which by command of the Pope himself, and in his name, I congratulated most warmly, and returned thanks to you and to each member of your clergy.

Now, however, word has been brought to us that the Encyclical Letter reached some of the more remote countries too late to carry out its recommendations within the prescribed period. Wherefore, humble prayer has been made His Holiness that he satisfy their pious desire also by granting them authority to consecrate themselves to the Most Sacred Heart on the same conditions as if they had rendered this solemn tribute with the rest of their brethren at the specified time. To this petition the Holy Father has kindly assented; nay more, going still farther in his indulgence, he has granted that not only the faithful whom his Encyclical reached too late, but those who repeat the form of consecration of the next Feast of the Sacred Heart or the Sunday after it, and observe his other

prescriptions, may by a privilege, altogether unusual, obtain the same indulgences as are set down in his Apostolic letter.

From this it can be easily understood how solicitous is the Sovereign Pontiff for this exercise of piety, and the dedication of all mankind to the Most Sacred Heart of Jesus. For the Holy Father trusts, as he has already proclaimed, that then at last the many wounds inflicted on human society will be healed, that all justice will spring up with renewed life after the model shown in the old time days of authority, that the splendors of peace will be restored, when 'every tongue shall confess that our Lord Jesus Christ is in the glory of God the Father.'

I cherish the certain hope that all the bishops with the zeal and activity of which they have up to this given so illustrious an example, will in the future in no wise desist from their efforts, so that as many as possible of the Church's children, by availing themselves of the largess of Apostolic liberality for their salvation, may be gained to Christ and 'draw water in joy from the fountains of the Saviour.'

In the meantime, I sincerely pray for your Lordship's prosperity in all things.

ROME.—From the Office of the Secretary of the Sacred Congregation of Rites, November 27, 1899.

Your Lordship's Brother,

C. Bishop of Palestrina,

CARDINAL MAZZELLA,

D. PANICI, Secretary.

Prefect S. C. R.

BATHURST, N. B., June 14th, 1900.

REV. DEAR SIR:—

Our Ecclesiastical Retreat, as you have been already informed, will take place this year at Bathurst.

The Rev. Father Turgeon, S. J., will conduct the exercises of the Retreat, which will commence on Tuesday August 7th, and terminate on the following Tuesday.

All the priests of the Diocese (except those who will be asked to remain at home to attend to any pressing pastoral duties that may arise in their neighborhood,) are requested to be present during the Retreat.

The Pastor will announce to his people on the Sunday previous to his departure, that in the event of sick calls, etc., during his absence a priest may be found at the following places viz: Caraquet, Tracadie, Bathurst Town, Campbellton, Chatham, Newcastle or Blackville, St. Louis and St. Basil.

Each priest will bring with him a surplice and biretta, and also toilet requisites.

Yours sincerely in Xto

† THOS. F. BARRY,

Bp. COADJ.

CIRCULAR LETTER
OF
HIS LORDSHIP, THE BISHOP OF CHATHAM
TO THE
REVEREND CLERGY OF HIS DIOCESE.

Christmas Greetings.

REV. AND DEAR FATHER:

At the approach of holy Christmas-tide I beg to offer you for the first time as Chief Pastor of the Diocese my most cordial Christmas greeting and paternal blessings for a happy and holy New Year. Need I say that at the same time I am prompted to seek the charity of your pious prayers and those of your devoted people for myself and for the success of the many important works now devolving upon me as Bishop of this new and rapidly developing Diocese of Chatham.

May I here refer to the fear and hesitancy which left me for some time in great doubt as to whether I should accept the awful responsibility of the Episcopate. How could I, in the words of the Apocalypse, "wretched and miserable and poor" (Apoc. 3, 17), take upon myself the burdens and responsibilities of an office dreaded by the greatest and the holiest of men yea, even formidable to the Angels themselves. How could I, so deficient

in every requisite quality, continue the work so heroically begun, so energetically performed and so successfully carried out by the unremitting sacrifices of my indefatigable and Apostolic predecessor. How could I, unskilled mariner, steer the beautiful and well-equipped Bark through the storms and billows that shall inevitably arise to toss it to and fro.

But I could not at the same time be unmindful of the re-assuring promise of the Divine Master, "*Noli timere Ego tecum sum*" (Isaias 43, 5), and the ruling of His Providence which often selects the weakest and most helpless of His creatures to execute His designs. Relying then on His paternal mercy and divine assistance and confiding in the most powerful intercession of the Blessed Virgin "*Ad Jesum per Mariam*," I could only humbly say with the great Apostle "*Cum enim infirmor, tunc potens sum*" (2 Cor. 12, 10).

Undoubtedly a great work has been accomplished, a herculean task nobly performed, but still the vineyard requires cultivation and the husbandman has yet much to do. As I said a few days ago, on the occasion of my formal entry into the Pro-Cathedral, the most important of these works and that which demands our immediate attention, is the construction of the new Cathedral. Up to the present time the outlying missions, as was just, have received every possible attention and care, and according to the oft-repeated remark of the Venerable Bishop Rogers, the Cathedral parish of Chatham—the heart of the diocese—was bled to vivify and strengthen the newly-formed missions and to provide them with pastors. Now that this work is nearly over, it is only right to expect that these Pastors and missions should in their turn lend a helping hand and gratefully contribute to the building up of the Mother Church of the Diocese. Knowing as I do the generous dispositions of both the priests and the people of the Diocese, I have every reason to believe that in this matter my expectations shall be fully realized.

Again wishing you and the beloved flock committed to your care the richest blessings of the Divine Babe of Bethlehem and a very happy and prosperous New Year, and commending myself to your good prayers.

I remain,

Very sincerely in X^{co},

† THOS. F. BARRY,

Bishop of Chatham.

Bathurst N. B., December 15th, 1902.

Octave of the Feast of the Immaculate Conception of the
B. V. M.

APPENDIX.

Among certain faculties obtained from the Holy Father by our Vicar General, Rev. I. M. Dugal, recently in Rome, is the following:

EX AUDIENTIA SS. HABITA DIÉ II NOVEMBRIS, 1902.

SSIMUS D N Leo Divina Providentia PP XIII, referente me infrascripto S. C. de Propaganda Fide Secretario benigne indulsit ad quinquennium, ut Presbyteri, Religiosi Viri, ac Religiosae Sorores in Dioecesi Chathamensi deficiente copia Confessariorum, sacramentalem confessionem peragendo bis in mense, si commode frequentius nequeant, consequi valeant omnes et singulas indulgentias etiam sine actuali confessione, quae ad ipsas lucrandas ceteroquin necessaria esset, dummodo nullius lethalis culpaе consci sibi fuerint; firmiter tamen in reliquis Decreto S. Congregationis Indulgentiarum diei 9 Decembris a. 1763 circa Indulgentias Jubilaei tam ordinarii quam extraordinarii, aliasque ad instar Jubilaei concessas.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide, die, et anno praedictis.

ALOISIUS VECCIA SECRETUS.

**Thomas Francis, by the Grace of God, and favor of the
Apostolic See, Bishop of Chatham :**

*To the Clergy, Religious Orders and Laity of the Diocese,
Health and Benediction in the Lord :—*

DEARLY BELOVED,—

The holy season of Lent now at hand is a time of penance and prayer, and our holy Mother the Church, ever solicitous for the sanctification of her children invites all both pastors and people to the practice of penitential works, and especially to the holy exercise of prayer. We cannot therefore address you, dearly beloved, at the present time, on a subject more useful and appropriate than that of prayer.

It is true that God gives to every one as a gift of his divine bounty, the first grace—the necessary means of salvation—which is independent of prayer, and without which, in fact, we cannot pray ; but it is impossible for us to observe the commandments of God and to obtain the gift of final perseverance without having recourse to prayer. He who created us without our cooperation will not save us without our cooperation.

Prayer, as our catechism tells us, is an elevation of the soul of God, to adore Him, to bless his holy name, to thank him for his benefits and to petition him for all our wants in the supernatural order. Were it not for the evil effects of the original fall, we, being children of God, should all feel as naturally inclined to have recourse to him in prayer as the child in moments of sickness and danger turns instinctively to its mother for relief and protection. In the corrupt and fallen state of our nature, prayer, though lacking its spontaneity retains the power of pleasing God and obtaining what we request.

We are told that if we ask we shall receive, and if we

receive not it is because we do not ask or we ask amiss. By prayer alone may we obtain the efficacious grace we need to avoid evil and do good; the lack of prayer shall undoubtedly entail our spiritual ruin. Heaven is filled with saints who on earth devoted themselves to prayer; and Hell is replete with those who during their lives neglected this sacred duty.

In the Old and New Testament there is nothing more frequently recommended and in fact more strictly enjoined than prayer and nothing has been more bounteously and infallibly rewarded. Let us refer to and meditate upon some of the more striking examples and passages therein related. While Moses prayed with uplifted hands the Israelites were victorious in battle, but as soon as "he lowers them a little" and abates his supplications the enemy begins to prevail.¹

The prophet Elias prays "that it might not rain upon the earth, and it rained not for three years and six months; and he prayed again and the heaven gave rain and the earth brought forth her fruits."² How powerful were the prayers of Tobias and Sara, and how richly were they rewarded in many ways! "At that time the prayers of them both were heard in the sight of the glory of the Most High God and the holy angel of the Lord, Raphael, was sent to heal them both whose prayers at one time were rehearsed in the sight of the Lord."³ King David committed two most abominable crimes, yet God did not abandon him, but sent the prophet Nathan to upbraid him in the parable of the rich man, who, notwithstanding his own great riches in the possession of "exceeding many sheep and oxen" still, in order to make a feast for the stranger who came to visit him, deprived his poor neighbor of his "only little ewe-lamb which he had brought up and nourished and which had grown up in his house together with his children." When David heard this, his anger kindled exceedingly against that man and in his indignation he thus swore: "As the Lord liveth the man that

1 Exod. 17.

2 Jas. 5:17, 18.

3 Tobias 3:24, 25.

has done this is a child of death." Nathan replied to David: "Thou art the man." At these words the king is struck with grief and penetrated with sorrow and humbling himself in the dust he acknowledges that he had "sinned against the Lord." Then the prophet assured him that his prayer was heard and that his sins were forgiven saying: "The Lord also hath taken away thy sin, thou shalt not die."¹ Here we have the essential qualities of true prayer, namely: acknowledgment of guilt, and of our own unworthiness in the sight of God, and confidence in his goodness: sentiments which made the repentant king afterwards cry out: "Have mercy on me, O God, according to thy great mercy and according to the multitude of thy tender mercies, blot out my iniquity."² We read also in the prophecy of Jeremias, that no matter what our afflictions may be, spiritual or temporal, if we call upon the Lord he will deliver us. "Call upon me and I will deliver thee."³

Passing from the Old Testament to the New we find still stronger proofs of the necessity and efficacy of prayer. The God-man had no need of prayer because he was essentially holy and perfect yet his entire life from the manger to Calvary was a life of prayer. In numberless places, moreover, in the New Testament he exhorts us by word and example, yea positively commands us to pray, promising at the same time that our prayers shall be most abundantly rewarded. In order to give us an example and be a model for all, especially his ministers, who should continue and perpetuate to the end of time his divine mission on earth, he made special preparation by prayer for all the more important actions of his life. We know that he commenced the great Apostolic mission of his last years on earth by retiring into the desert for forty days and forty nights to commune with his heavenly father in silent and undisturbed prayer. In fact the holy season of Lent, upon which we are about to enter, has been instituted by the church for an annual commemoration of this period of his life. St. Luke tells

1 II Kings 12. 2 Ps. 50. 3 Jer. 33:3.

us further that before choosing the Apostles who were to continue his work, he spent the whole night in prayer: "And it came to pass that he went out into a mountain to pray and he prayed the whole night in the prayer of God. And when day was come he called unto him his disciples and he chose twelve of them (whom he also named Apostles)."¹

The night before his passion, when about to accomplish the work of man's redemption he prayed to his father for three consecutive hours prostrate with his face upon the ground in the Garden of Gethsemani asking if it were possible that his chalice might be removed from him saying with entire submission to the divine will: "My father if it be possible let this chalice pass from me, nevertheless not as I will but as Thou wilt"²

This solemn prayer he repeated thrice to show us that we must not be discouraged if our petitions are not immediately answered but that we should persevere in our supplications always, however, in the greatest submission and resignation to God's will. And lest this example should not suffice to teach us the necessity of prayer he makes use of the most consoling language transmitted by the inspired writers to inculcate this important duty. "Is any one of you sad?" says St. James, "let him pray. Is any man sick among you? Let him bring in the priests of the Church and let them pray over him. And the prayer of faith shall save the sick man."³ Do we wish to avoid temptation? Then let us, says Our Divine Saviour according to St. Matthew, watch and pray: "Watch ye and pray that ye enter not into temptation."⁴ Or are we in need of any other grace or favor? Then let us remember the words of Our Lord according to St. Mark: "All things whatsoever you ask when you pray believe that you shall receive and they shall come unto you."⁵

Our merciful Lord not content with loving exhortations to pray enjoins upon us a most strict obligation to make known

1 Luke 6:12, 23.

2 Matt. 26:39.

3 Jas. 5:13-15.

4 Matt. 26:41.

5 Mark 11:24.

to him our wants and to seek from him the aid of which we stand in need, binding himself by a most solemn pledge to hear our petitions and to come to our assistance: "And I say to you: ask and it shall be given you: seek and you shall find: knock and it shall be opened to you, for every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened."¹ The beloved Disciple St. John adds that he confirms all these promises by the seal of one of the most sacred oaths recorded in Holy Writ: "Amen, Amen, I say to you: if you ask the Father anything in my name he will give it to you. Hitherto you have not asked anything in my name. Ask, and you shall receive that your joy may be full."²

From these texts of Sacred Scripture and innumerable others of the same import, the saints of every age, the theologians and doctors of the Church have always taught that those who have attained the age of reason must have recourse to the constant exercise of prayer in order to secure their salvation.

St. John Chrysostom says: "As the body cannot live without the soul, so the soul without prayer is dead and fetid." In another place the same saint writes: "As moisture is necessary to preserve life in plants, and to support vegetation, so prayer is necessary for the salvation of the soul." It is a remedy for all our spiritual maladies—a healing balm within the reach of all—and at our disposition at all times. St. Charles Borromeo teaches that "among all the means of salvation recommended by Jesus Christ in his Gospel prayer has obtained the first place. According to St. Bonaventure by prayer is obtained possession of every good and deliverance from every evil."

St. Augustine says: "The prayer of the just man is the key of Heaven: his petition ascends and God's mercy descends;" and he adds, "God wishes to give, but he gives only to him who asks." To the prayer of St. Stephen, First Martyr, may be

¹ Luke 11:9,10.

² John 16:23,24.

attributed the conversion of St. Paul, Apostle of the Gentiles St. Monica by her long and fervent prayers obtained, not only what she asked for, namely: the conversion of her son St. Augustine, but that he should become one of the greatest saints and Doctors in the Church.

Our life on earth is a continual battle with the world, the devil and our own evil inclinations. Prayer enables us to combat successfully in this warfare; it shields us from danger and inspires us with the arder and enthusiasm which lead to victory. Hence St. Augustine says, "Resist the devil and he will fly from you." "The warfare of chastity," according to the same holy doctor, "is continual, its struggles desperate, and the victory rare;" but St. Gregory of Nyssa assures us that even this daily enemy can be put to flight by prayer, which he calls "the safeguard of chastity." No matter how good our resolutions may be, and how determined we are to keep them, they will inevitably give way before the shock of temptation, if they are not continually strengthened by the faithful exercise of prayer, for as St. Francis of Assisium affirms, "without prayer no fruit can be expected from the soul." St. Augustine does not hesitate to say that we cannot be fervent in the service of God if we are remiss in prayer. "What a man is with regard to prayer, such he is with regard to the service of God."

As we are always in need of God's help and grace we should be incessant in the practice of prayer. Our Lord tells us that "we ought always to pray and not to faint."¹ The first Christians were exhorted by St. Paul to be "instant in prayer"² and to "pray without ceasing."³ We pray without ceasing when we live in the friendship of God and perform all our actions and duties with a pure intention of honoring and glorifying him, and working out our salvation. St. John Climacus says that "He is always praying who is always performing good acts."

Our prayers should also be accompanied by great humility

1 Luke 18:1.

2 Col. 4:2.

3 Thess. 5:17.

and confidence. Of ourselves we can do nothing "for every best gift and every perfect gift is from above,"¹ but we have the most solemn assurance that the supplications of an humble heart cannot be rejected: "A contrite and humble heart, O God, thou wilt not despise."²

To humility we must unite confidence. The ground of our confidence is the goodness and veracity of God. He has made us a promise and can we for a moment entertain the idea that he will not be faithful to his word? 'Ask and you shall receive.' "God," says St. Augustine, "is not a deceiver who offers his protection and afterwards withdraws himself from us, when we place our trust in him."

St. Bernard teaches that "Confidence alone obtains mercy from the Lord:" and the Royal Prophet says: "Let all them be glad that hope in thee; they shall rejoice forever and thou shalt dwell in them,"³ "and for myself," says St. Alphonsus Ligouri, "I speak the truth, I never feel greater consolation, nor a greater confidence of my salvation than when I am praying to God, and recommending myself to him, and I think the same thing happens to all believers."

Our own wants should be the first object of our petition, for the divine promise "Ask and you shall receive" is made directly in favor of persons who pray, but true love for God and zeal for his glory will readily lead us to pray for the welfare and salvation of all men, even of our enemies and of those whose lives are in opposition to the holy law of God. "I desire therefore," says the Apostle to his disciple Timothy, "first of all that supplications, prayers, intercessions and thanksgiving be made for all men: for kings and for all that are in high stations, that we may lead a quiet and peaceable life in all piety and chastity. For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved and come to the knowledge of the truth."⁴ In the Gospel according to St. Matthew

1 Jas. 1:17.

2 Ps. 50:19.

3 Ps. 5:12.

4 1 Tim. 1:17.

we are told to "pray for our persecutors and calumniators"¹ and St John teaches, "He that knoweth his brother to sin a sin which is not to death let him ask and life shall be given to him who sinneth not unto death."²

Masters should pray for their servants, and servants for their masters; parents for their children, and children for their parents; the faithful should pray for their pastors, and pastors for their flock as having to render an account to God for their souls.

In calling your attention, Dearly Beloved, to the foregoing passages of Holy Writ and to the teaching of the saints and learned men in the Church, and the all-important duty of prayer we are only following the instructions given to all pastors in the catechism of the Council of Trent: "On the fruits of prayer," says the Council, "the pastor will consult the spiritual writers and, when necessary for the instruction of the faithful, will draw copiously from their labors."

We have made selections from these accumulated treasures and present them for your most serious reflection and meditation as one of the best means of sanctifying the holy season of Lent.

Desiring that this our first pastoral instruction may bring forth abundant and permanent fruit, we have thought it well to order a reprint in French and English of a few thousand copies of the abridged Treatise on Prayer by St. Alphonsus Ligouri. This little work has been written especially for the people, but pastors as well as people may derive great spiritual benefit from the teachings of the saintly and learned author on the important subject of prayer.

Kindly have the copies sent you distributed gratuitously among your parishioners and remind them of the great profit to

¹ Matt. 5:24.

² I John 5:17.

their souls that may be gained from its frequent perusal during this holy season.

The Regulations for Lent this year will be the same as last year.

This Pastoral shall be read in every church of the Diocese on the first Sunday after its reception, that the Pastor shall officiate therein.

+ THOS. F. BARRY,
Bishop of Chatham.

Chatham, N. B., February 11th, 1903.

Feast of the Apparition of Our Lady of Lourdes.

LOUIS O'LEARY,
Secretary.

Lettre Pastorale.

Thomas Francois, par la grace de Dieu et du Siege
Apostolique, Eveque de Chatham.

*Au clerge, aux communantes religieuses et a tous les fideles de
notre diocese, salut et benediction en Notre Seigneur
Jesus-Christ.*

BIEN CHERS FRERES,

Le saint temps du Carême, qui approche, est un temps de pénitence et de prière, et notre Sainte Mère, l'Eglise, toujours pleine de sollicitude pour la sanctification de ses enfants, les invite tous, tant pasteurs que fidèles, à la pratique d'œuvres de pénitence et particulièrement au saint exercice de la prière. C'est pourquoi, mes bien chers frères, nous ne saurions vous parler, en ce saint temps, d'un sujet plus utile et approprié que celui de la prière.

Dieu, il est vrai, dans sa pure bonté donne à chacun la première grâce nécessaire au salut, qui ne dépend pas de la prière, et sans laquelle même on ne saurait prier. Néanmoins, il nous est impossible d'observer les commandements de Dieu et d'obtenir le don de persévérance finale sans recourir à la prière. Celui qui nous a créés sans notre coopération ne nous sauvera pas sans notre coopération.

La prière, comme nous le dit le Catéchisme, est une

élévation de notre âme vers Dieu pour l'adorer, bénir son Saint Nom, le remercier de ses bienfaits et lui exposer nos besoins tant spirituels que temporels. Sans les funestes effets du péché originel, enfants de Dieu, nous nous sentirions aussi naturellement portés à recourir à lui dans la prière que l'enfant, lorsque la maladie ou quelque danger le menacent, court instinctivement se réfugier dans les bras de sa mère. Maintenant déchus de cette première innocence, où nous a laissés la faute de nos premiers parents, la prière n'a plus sa spontanéité première, mais elle n'en reste pas moins tout agréable à Dieu et toute puissante pour en obtenir ce que nous lui demandons. On nous dit que si nous demandons nous recevrons et que si nous ne recevons pas c'est parce que nous ne demandons pas, ou bien que nous demandons mal. Seule la prière peut nous obtenir cette grâce efficace dont nous avons besoin pour éviter le mal et faire le bien, tandis que le défaut de prière ne peut que nous entraîner à une ruine spirituelle presque inévitable. Un nombre incalculable de bienheureux dans le ciel sont redevables du bonheur dont ils jouissent à leur fidélité, pendant qu'ils étaient sur cette terre, au devoir de la prière : au contraire, l'enfer recèle de malheureux qui auront à gémir pendant l'éternité, pour l'avoir négligée pendant leur séjour mortel, ou avoir refusé d'en reconnaître la nécessité.

Il n'est pas dans tout l'Ancien et le Nouveau Testament de recommandation plus souvent répétée, plus strictement enjointe que celle de la prière : nulle pratique de dévotion n'y a été récompensée plus infailliblement et avec plus de générosité. Citons, en les méditant, quelques-uns des passages et des exemples les plus frappants qui y sont contenus. Lorsque Moïse priait les bras élevés vers le ciel, les Israélites étaient victorieux dans le combat, mais à peine les abaissait-il que l'ennemi commençait à prendre le dessus. (1) Le prophète Elie ayant prié Dieu avec ferveur "afin qu'il ne plût point, la pluie cessa de descendre sur la terre durant trois ans et demi. Et ayant prié

(1) Exod. 17.

de nouveau le ciel donna de la pluie et la terre produisit son fruit." (1) Que de puissance dans la prière de Tobie et de Sara, avec quelle libéralité et de combien de manières n'a-t-elle pas été récompensée: "Ces deux prières de Tobie et de Sara furent exaucées en même temps devant la gloire de Dieu Souverain et le Saint Ange Raphael fut envoyé pour les guérir tous deux comme leurs prières avaient été présentées au Seigneur en même temps." (2)

Bien que le roi David se fut rendu coupable de deux crimes des plus abominables, Dieu néanmoins ne l'abandonna pas, mais il lui envoya le Prophète Nathan pour les lui reprocher par cette parabole du riche, qui, malgré ses nombreux troupeaux de brebis et de bœufs, afin de donner un festin à un étranger qui était venu le visiter, dépouilla son voisin pauvre de "sa seule petite brebis qu'il avait achetée, nourrie et élevée dans sa maison au milieu de ses enfants." Lorsque David entendit ces mots, il entra dans une grande indignation contre cet homme, et dans sa colère il jura en ces termes: "Vive le Seigneur? celui qui a fait cette action mérite la mort." Alors Nathan dit à David "C'est vous même qui êtes cet homme." Le Roi, à ces mots, touché de repentir et animé d'un sincère regret, se prosterna la face contre terre et reconnaît "qu'il a péché contre son Dieu." Nathan l'assura que le Seigneur avait entendu sa prière et lui avait remis ses péchés en lui disant: "Le Seigneur a transféré votre péché, vous ne mourrez point." (3) Nous avons ici les qualités essentielles de la véritable prière, savoir: la connaissance de sa faute, de son néant devant Dieu, et la confiance en sa Divine Bonté:--sentiments qui arrachaient dans la suite au Roi pénitent ce cri sublime de repentir: "Ayez pitié de moi, O Dieu, selon votre grande miséricorde et effacez mon iniquité selon la multitude de vos bontés." (4)

Nous lisons au Prophète Jérémie que, quelles que soient

(1) S. Jacques, 5-17, 18.

(2) Tobie, 3-24, 25.

(3) 2 Rois, 12.

(4) Ps. 50.

nos afflictions spirituelles ou temporelles, si nous recourons au Seigneur, il nous en délivrera. "Criez vers moi et je vous exaucerai." (1)

Si nous passons au Nouveau Testament nous trouvons des preuves encore plus convaincantes de la nécessité et de l'efficacité de la prière. Notre Divin Sauveur, essentiellement saint et parfait, n'avait aucun besoin de recourir à ce saint exercice. Néanmoins sa vie de la crèche au Calvaire n'a été qu'une vie de prières. En mille endroits du Nouveau Testament il nous exhorte à prier par ses paroles et ses exemples; il va même jusqu'à nous en faire un commandement positif, nous promettant en même temps que nos supplications seront récompensées avec la plus grande libéralité. Afin de nous donner l'exemple et servir de modèle à tous, particulièrement à ses ministres, qui devaient continuer et perpétuer sur cette terre jusqu'à la fin des siècles sa divine mission, il débuta par la prière aux plus importantes actions de sa vie. Nous savons qu'il a commencé la grande mission Apostolique de ses dernières années sur la terre en se retirant dans le désert pendant quarante jours et quarante nuits, afin de pouvoir dans le silence et le recueillement converser avec son Père. En effet le saint temps du Carême où nous allons bientôt entrer a été institué par l'Eglise pour commémorer chaque année cette période de sa vie.

St. Luc nous dit de plus qu'avant de choisir ses Apôtres qui devaient ici-bas continuer son œuvre, il passa la nuit entière en prière. "En ce temps-là, Jésus se retira sur une montagne pour prier. Il y passa la nuit à prier Dieu et quand le jour fut venu, il appela ses disciples et choisit douze d'entre eux (qu'il nomma aussi Apôtres)." (2)

Dans le Jardin de Gethsémani, la nuit qui précéda sa passion, avant d'accomplir l'œuvre de la rédemption de l'homme, prosterné la face contre terre, pendant trois heures consécutives,

(1) Jeremie 33-3.

(2) S. Luc, 6-12.13.

il supplia son Père céleste d'éloigner de lui, s'il était possible, ce calice, disant avec une entière soumission à la volonté divine: "Mon Père, s'il est possible, que ce calice s'éloigne de moi, néanmoins qu'il en soit fait non comme je le veux mais comme vous le voulez. (1) Il répéta trois fois cette prière afin de nous montrer que nous ne devons pas perdre courage si nos prières ne sont pas immédiatement exaucées, mais que nous devons continuer de demander toujours, tout en nous soumettant entièrement et en nous résignant à la sainte volonté de Dieu. Et de crainte que cet exemple ne suffise pas à nous montrer la nécessité de la prière, il se sert du langage le plus consolant des auteurs inspirés pour nous bien faire comprendre l'importance de ce devoir sacré. "Quelqu'un de vous est-il triste?" dit S. Jacques, "Qu'il prie, Quelqu'un parmi vous est-il malade? Qu'il appelle les prêtres de l'Eglise et qu'ils prient sur lui. Et la prière de la foi sauvera le malade." (2) Voulez-vous surmonter les tentations "veillez et priez" dit Notre-Seigneur en S. Matthieu, "Veillez et priez afin que vous n'entriez pas en tentation." (3) Avons-nous quelqu'autre grâce ou faveur à obtenir? Rappelons-nous les paroles de Notre-Seigneur en S. Marc. "Tout ce que vous demanderez dans vos prières croyez que vous l'obtiendrez et il vous sera accordé." (4)

Notre Divin Maître, non content de nous exhorter amoureusement à prier, nous fait une obligation rigoureuse de lui exposer nos besoins et de recourir à lui dans toutes nos nécessités, s'engageant de la manière la plus solennelle d'exaucer nos prières et de se rendre à nos désirs: "Demandez et il vous sera donné, cherchez et vous trouverez, frappez et l'on vous ouvrira. Car quiconque demande reçoit: et qui cherche, trouve: et l'on ouvrira à celui qui frappe." (5) St. Jean, le disciple bien aimé, ajoute que Jésus confirme toutes ses promesses par le sceau d'un des serments les plus sacrés rapportés dans les Livres Saints: "En vérité, en vérité, je vous le dis; si vous demandez

(1) S. Matth. 26-39.

(2) S. Jacques, 5-13, 15.

(3) S. Matth. 26-41.

(4) S. Marc. 11-24.

(5) S. Luc. 11-9, 10.

quelque chose au père en mon nom, il vous le donnera. Jusqu'ici vous n'avez rien demandé en mon nom, demandez et vous recevrez afin que votre joie soit pleine." (1)

D'après ces textes de la Saint Ecriture et de nombre d'autres touchant le même sujet, les saints de tout âge, les théologiens et docteurs de l'Eglise ont toujours enseigné que ceux qui ont atteint l'usage de la raison doivent avoir constamment recours à l'exercice de la prière pour opérer leur salut. St. Jean Chrysostome nous dit que "de même que le corps ne peut vivre sans l'âme, ainsi l'âme sans la prière est comme dans un état de mort et répugne à Dieu." En un autre endroit le même saint nous dit que "de même que la rosée est nécessaire à la vie de la plante et à l'entretien de la végétation, ainsi est la prière au salut de notre âme." Elle est un remède pour toutes nos malvies spirituelles, une antidote salutaire à la portée de tous, et toujours à notre disposition. St. Charles Borromée nous enseigne que "parmi les moyens de salut recommandés par Jésus-Christ en son Evangile, la prière occupe le premier rang." Selon S. Bonaventure "elle obtient la possession de tout bien et la délivrance de tout mal." "La prière du juste," nous dit S. Augustin, "est la clef du ciel: sa supplication s'élève jusqu'au trône de Dieu et en fait descendre la miséricorde divine." Il ajoute que "Dieu désire nous donner ses grâces mais il ne les donne qu'à celui qui les lui demande." On attribue généralement la conversion de l'Apôtre des Gentils à la prière de S. Etienne. Ste. Monique par ses longues et ferventes prières obtint non-seulement ce qu'elle demandait, c'est-à-dire, la conversion de son fils S. Augustin, mais Dieu permit de plus, qu'il devint un grand saint et un des plus grands docteurs de l'Eglise.

Notre vie sur cette terre est un combat continu avec le monde, le démon, et nos inclinations perverses. La prière nous donne la force de soutenir avec succès cette lutte incessante: elle nous met à l'abri du danger et nous remplit de cette ardeur et

(1) S. Jean, 16-23.

de cet enthousiasme qui nous conduisent à la victoire. C'est pourquoi St. Augustin nous dit: "Résistez au démon et il s'enfuira loin de vous." Selon le même saint "le combat qu'il nous faut livrer pour conserver intacte cette vertu qui nous rend semblable aux anges est de tous les instants; les luttes en sont désespérées et la victoire des plus difficiles," mais St. Grégoire de Nysse nous assure que "même cet ennemi infatigable peut-être mis en fuite par la prière," qu'il appelle "la sauvegarde de la chasteté."

Quelque bonnes que soient vos résolutions quelque fermes qu'elles puissent être, elles failliront inévitablement sous le choc de la tentation si elles ne sont pas soutenues par la pratique fidèle de la prière, car St. François d'Assise nous affirme que "l'âme qui ne prie pas ne peut produire aucun bon fruit." St. Augustin n'hésite pas à dire que nous ne saurions être fervents dans le service de Dieu si nous sommes infidèles au devoir de la prière. "Ce qu'est l'homme au devoir de la prière, ainsi est-il au service de Dieu."

Comme nous avons toujours besoin du secours et de la grâce de Dieu, nous devrions prier sans cesse, Notre Seigneur nous dit que "nous devrions toujours prier et ne jamais nous lasser." (1) St. Paul exhortait les premiers chrétiens de "prier toujours et de ne jamais cesser." (2) Nous prions sans cesse lorsque nous vivons dans l'amitié de Dieu et que nous accomplissons toutes nos actions et nos devoirs dans le but de l'honorer, de la glorifier, et d'opérer notre salut. St. Jean Clymaque nous dit que "celui-là prie toujours qui fait toutes ses œuvres en vue de plaire à Dieu."

Si nous voulons que nos prières soient entendues elles doivent être faites avec une grande humilité et une grande confiance. Nous ne pouvons rien de nous mêmes, "tout secours et tout don viennent d'en haut," (3) mais nous avons l'assurance la plus solennelle que la prière venant d'un cœur humble n'est

(1) St. Luc, 18-1. (2) Coloss. 4-2, et 1 Thessal. 5-17. (3) Jacques 1-16.

point rejetée. "O Dieu, vous ne rejetez point la prière du cœur contrit et humble." (1)

A l'humilité nous devons joindre la confiance. Le motif de notre confiance repose sur la bonté et la véracité de Dieu. Il a engagé sa parole et pourrions nous douter un seul instant qu'il pourrait y être infidèle? "Demandez et vous recevrez." "Dieu," nous dit S. Augustin, "ne saurait nous tromper en nous offrant sa protection pour nous la retirer ensuite: surtout lorsque nous plaçons à lui notre confiance." S. Bernard nous enseigne que "la confiance seule peut obtenir de Dieu miséricorde." "Et que tous ceux qui espèrent en vous se réjouissent," nous dit le Prophète Royal, "car ils seraient éternellement remplis de joie et vous habiterez en eux. Et tous ceux qui aiment votre nom se glorifieront en vous." (2) "Quand à moi," dit S. Ligouri, "je ne sens jamais plus de consolation et plus d'assurance de mon salut que lorsque je prie Dieu et me recommande à lui, et je crois qu'il en est ainsi de tous les fidèles."

Nos propres nécessités devraient être le premier objet de nos demandes, car la promesse divine, "demandez et vous recevrez" s'adresse directement à ceux qui prient, mais le véritable amour de Dieu et le zèle pour sa gloire nous porteront naturellement à intercéder auprès de lui pour le bien être et le salut de tous les hommes, même de nos ennemis et de ceux dont la vie est en désaccord avec sa divine loi. "Je vous conjure donc avant toute chose," dit l'Apôtre S. Paul à Timothée, "que l'on fasse des supplications, des prières, des demandes et des actions de grâces pour tous les hommes: pour les rois et tous ceux qui sont élevés en dignité, afin que nous menions une vie paisible et tranquille dans toute sorte de piété et d'honnêteté. Car, cela est bon et agréable à Dieu, Notre Sauveur, qui veut que tous les hommes soient sauvés et qu'ils parviennent à la connaissance de la vérité." (3) Notre Seigneur en St. Matthieu

(1) Ps. 50-19.

(2) Ps. 5-11.

(3) 1 Tim. 2-1, 4.

nous dit "de prier pour ceux qui nous persécutent et nous calomnient." (1) "Et, il nous dit en St. Jean," si quelqu'un voit son frère commettre un péché qui ne va point à la mort, qu'il prie et Dieu donnera la vie à ce pécheur si son péché ne va point à la mort." (2) Les maîtres doivent prier pour leurs serviteurs: les serviteurs pour leurs maîtres: les parents pour leurs enfants: et les enfants pour leurs parents. Les fidèles doivent prier pour leurs pasteurs et les pasteurs pour le troupeau qui leur est confié, comme devant un jour rendre compte de leurs âmes.

En attirant votre attention, mes bien chères frères, sur ces passages déjà cités des Livres Sacrés, sur l'enseignement des saints et des docteurs de l'Eglise, touchant le devoir si important de la prière, nous ne faisons que suivre les instructions données à tous les pasteurs dans le catéchisme du Concil de Trente: "En parlant des fruits de la prière," dit le concile, "le pasteur consultera les auteurs spirituels et y puisera abondamment ce qu'il jugera nécessaire pour l'instruction des fidèles." Les nombreuses citations que nous avons tirées de ces précieux trésors, nous les offrons à votre méditation comme un des moyens les plus propres à sanctifier le saint temps du Carême.

Désirant que cette première instruction pastorale produise des fruits abondants et durables nous avons cru à propos de faire imprimer quelque mille exemplaires de ce traité abrégé de la prière par St. Alphonse de Ligouri. Ce petit travail est destiné spécialement au peuple mais les pasteurs, aussi bien que le peuple, peuvent en retirer le plus grand fruit. Nous vous prions donc de bien vouloir distribuer gratuitement parmi vos fidèles ces petits opuscules que nous vous avons envoyés et de bien vouloir leur rappeler les avantages spirituels sans nombre qu'ils peuvent trouver en lisant fréquemment ce petit traité pendant le saint temps de Carême.

(1) S. Matth. 5-44.

(2) 1 Ep. S. Jean, 5-16.

Les règlements du Carême, cette année, sera le même que l'an dernier.

Cette lettre pastorale sera lue dans toutes les églises du Diocèse le premier Dimanche après sa réception où le pasteur y officiera.

+ THOS. F. BARRY,
Evêque de Chatham.

Donnée à Chatham, N. B., le 11 Février, 1903, Fête de l'Apparition de Notre-Dame de Lourdes.

LOUIS O'LEARY, D. D.
Secrétaire.

Regulations For Lent

In The Diocese of Chatham.

- I. The Holy Season of Lent, in memory of the forty days' fast of Our Lord in the desert, is a time for the practice of penance, prayer, fasting and alms-deeds.

By the general law of the Church, every week-day in Lent is a Fast day; also every Fast day is a day of Abstinence from Flesh meat.

- II. But by viture of an Indult granted by the Holy See to the Archbishop and Bishops of the Ecclesiastical Province of Halifax, on the 22nd December, 1881, *for ten years and continued for another ten years and now again renewed, Dec. 28, 1901*—the following Dispensations from the aforesaid law of abstinence are hereby granted: Viz:

- (1.) The use of Flesh meat is permitted in Lent at every repast on Sundays, and at one repast only on Mondays, Tuesdays, Thursdays, and Saturdays (except the second and last Saturday—that is Ember Saturday and Holy Saturday, when Flesh meat is not permitted.)
- (2.) The use of animal fat (lard, suet, dripping, etc.) is permitted in cooking, not only in Lent but also on all other days of abstinence throughout the year, except on the Vigil of Christmas, Ash-Wednesday and Good-Friday.

- III. Fish and Flesh meat are not permitted at the same repast

- IV. The time for the fulfilment of the Easter Duties is extended in this Diocese, by dispensation—beginning on Ash-Wednesday and ending on Trinity Sunday inclusive. All the Faithful are exhorted to fulfil, with due dispositions, the great duty of their Pascal Communion, which is rendered obligatory both by the command of Christ Himself, and that of His Church. St. Paul teaches "Let a man prove himself: and so let him eat of that Bread, &c." That is, let him prepare himself for a worthy Communion by examination of conscience, the Sacrament of Penance, &c.
- V. All are exhorted to enter into the Spirit of the Church, in sanctifying the holy time of Lent. To compensate for the above dispensations (granted on account of the severity of the climate, the scarcity of a variety or choice of food, of butter, fish, &c, in the lumber woods and the remote settlements) the Faithful are exhorted to more fervent prayers, both at Church and in their family devotions, as well as in their private exercises of piety; to more prompt and generous aid to the poor and the afflicted; to more frequent acts of private voluntary mortification and self-restraint, in order to conquer sin, to overcome evil habits, &c., which is the motive of fasting.

+ THOS. F. BARRY,

Bishop of Chatham.

Chatham, N. B., Feb. 11th, 1903.

Reglement du Carême.

Pour le Diocèse de Chatham.

- I. Le saint temps du carême institué en mémoire des quarantes jours de jeûne de Notre Seigneur dans le désert, est un temps consacré à la pratique de la pénitence, de la prière, du jeûne et de l'aumône.

D'après la loi générale de l'Eglise, tous les jours de la semaine dans le carême, sont des jours de jeûne et tous les jours de jeûne sont aussi des jours d'abstinence.

- II. En vertu d'un indult accordé par le Saint-Siège à l'archevêque et aux évêques de la province ecclésiastique d'Halifax, le 22 décembre 1881 pour dix ans, continué pour dix autres années et maintenant renouvelé encore pour dix ans le 28 décembre 1901—les dispenses suivantes de cette loi d'abstinence sont accordées: c. a d :

- (1.) L'usage de viande est permis dans le carême à tous les repas, les dimanches, et à un seul repas les lundis, mardis, jeudis et samedis (excepté le deuxième et dernier samedi c'est-à-dire, le samedi des Quatre-Temps et le Samedi Saint où l'usage de la viande n'est pas permis)
- (2.) L'usage de la partie grasse de animal, (tel que saindoux, suif, graisse, etc.) est permis dans la préparation des aliments, non seulement durant le carême mais aussi tous les autres jours d'abstinence pendant l'année, excepté la veille de Noël, le mercredi des Cendres et le vendredi Saint.

III. Le poisson et la viande ne sont pas permis au même repas.

IV. Le temps pour l'accomplissement du devoir Pascal s'étend dans ce diocèse en vertu d'une dispense depuis le mercredi des Cendres jusqu'au dimanche de la Trinité inclusivement.

Nous exhortons les fidèles à s'acquitter avec les dispositions requises du grand devoir de la Communion Pascale rendu obligatoire par le commandement du Christ et par celui de son Eglise. Saint-Paul nous dit: "Que l'homme s'éprouve lui même et qu'il mange de ce Pain, etc." C'est-à-dire qu'il se prépare à recevoir dignement la Sainte-Communion en examinant soigneusement sa conscience et en s'approchant du saint tribunal de la pénitence etc.

V. Nous exhortons tous les fidèles à entrer dans l'esprit de l'Eglise en sanctifiant le Saint Temps du Carême, En compensation de ces dispenses plus haut mentionnées, accordées à cause de la rigueur du climat et de la difficulté de se procurer des aliments variés tels que beurre et poisson etc., (dans les chantiers et les autres endroits éloignés) nous exhortons les fidèles à prier avec plus de ferveur tant à l'Eglise et dans leurs familles que dans leurs exercices de piété privés: nous les exhortons à assister avec plus de générosité les pauvres et les affligés, à faire des actes plus fréquents de mortification volontaire, de renoncement à soi-même afin de vaincre le péché et de surmonter leurs mauvaises habitudes etc., ce qui est le but du jeûne.

+ THOS. F. BARRY,

Evêque de Chatham.

Chatham, N. B., Fev. 11, 1903.



(Circular)

Chatham, N. B., Mar. 16, 1903.

REV. FATHER:—

We deem it advisable to inform you that about six weeks ago His Lordship Bishop Rogers had a very weak turn, from which he has not yet entirely recovered, and at present the slightest exertion completely exhausts him. Should he have a similar attack of weakness, we would feel very anxious concerning the results. We therefore request you to pray and to ask your congregation to pray for him, and until further notice please recite for him, at all Masses permitted by the rubrics, the prayer of the Mass "*pro infirmis*," in *singulari* however, according to the rubric of the Missal.

There will probably be a number of priests from different parts of the Diocese present at the Pro-Cathedral for Holy Week, and we would request you to have an understanding with these priests in order that the holy oils may be carried by them as near to you as possible, and thus avoid the intervention of lay messengers for their distribution.

+ THOS. F. BARRY,

Bishop of Chatham.

(Circular Letter.)

Chatham, N. B., March 31st, 1903.

REV. DEAR FATHER,

I beg to call your attention to the following regulation of the Acts and Decrees of the Council of Halifax (*De Sanctissima Eucharistia*; Page 45; No. 20):—

"Episcopo mortuo, quinque pro ejus anima celebrentur Missæ ab unoquoque Sacerdote in ejus Diocesi et a singulis Episcopis in Provincia. Pro defuncto Vicario Generali tres dicentur Missæ, pro canonicis duæ, pro omnibus aliis Sacerdotibus una. Hoc fraternæ charitatis opus tam sanctum et salubre quamprimum post mortem perficiatur."

Bishop Rogers was for forty-two years the faithful and beloved Bishop of this Diocese and since his resignation in August last its devoted Vicar General.

The Pontifical Requiem High Mass of the "Month's Mind," will be celebrated in the Pro-Cathedral at Chatham on Tuesday, April 21st, at 9.30 o'clock.

Of course, the obligation of reciting the prescribed prayer "pro infirmo" ceased at the death of the late Bishop Rogers.

Yours very sincerely,

† THOS. F. BARRY,

Bishop of Chatham.

BATHURST, N. B.,

May 16th, 1903.

REV. AND DEAR FATHER:

I am directed to forward to you the accompanying account of the receipts and expenditure of the "Bishop Rogers' Retiring Pension Fund" which shows a balance due to the treasurer of \$175.24.

You will perceive that the account includes the funeral expenses, which, although not explicitly mentioned in the circular note sent you in February last, inasmuch as the death of Bishop Rogers was not expected for some years, may nevertheless be considered as coming under the general head of "the support" of our late lamented Bishop, and especially so as outside the "Pension Fund" there are no other means at hand to defray such expenses.

If the Priests of the Diocese acquiesce in this view, they would be expected to make one full year's payment of the amount promised annually for the late Bishop's support, and as yet remitted only in part or for half a year. If, however, the priests should consider that the funeral expenses of the late venerated Bishop should not be borne by them, then the balance of the amount contributed by those who have generously paid in advance the entire annual contribution will be remitted to them; so that they may not have to give more than the proportionate share of their promised annual contribution. Kindly make known your wishes on this point.

I am further directed to thank most sincerely the priests of the Diocese for their generous and spontaneous generosity.

By order of the Bishop of Chatham,

LOUIS O'LEARY, Sec.-Treas.

CONTRIBUTIONS TO THE BISHOP ROGERS' RETIRING PENSION FUND, 1903.

FROM

Feb. 14—	Rev. M. F. Richard, Partial Contribution.....	..	...	\$ 25 00
" 14—	" E. P. Wallace, Annual " .....	..	...	30 00
" 14—	" Rom. Robichaud, " " .....	..	...	15 00
" 14—	" L. J. O'Leary, " " .....	..	...	20 00
" 20—	Very Rev. L. N. Dugal, V. G., Annual Contribution .....	..	...	25 00
" 20—	Very Rev. P. Lebastard, (St. Paul) " " .....	..	...	35 00
" 21—	Rev. T. Fitzgerald, Partial Contribution .....	..	...	15 00
" 23—	" J. R. Doucet, Annual " .....	..	...	50 00
" 24—	" John Wheten, " " .....	..	...	30 00
" 24—	" P. W. Dixon, Semi-Annual " .....	..	...	20 00
" 25—	" Nicholas Power, " " .....	..	...	20 00
" 25—	" William Varrily, Partial " .....	..	...	20 00
" 26—	" Th. Allard, Annual " .....	..	...	50 00
" 26—	" E. J. Bannon, " " .....	..	...	30 00
" 26—	" S. J. Doucet, Semi-Annual " .....	..	...	25 00
" 26—	" Louis Gagnon, Partial " .....	..	...	10 00
" 26—	" Ant. Comeau, Annual " .....	..	...	20 00
" 26—	" Win. Morrissey, " " .....	..	...	50 00
" 26—	" Th. Van de Moortel, Semi-Annual Contribution .....	..	...	15 00
" 26—	" Simon Crumley, " " .....	..	...	20 00
" 26—	" C. L. D'Amour, Annual Contribution .....	..	...

"	26—	"	Th. Van de Moortel, Semi-Annual Contribution	.....	50 00
"	26—	"	Simon Crumley, " " " " " "	.....	15 00
"	26—	"	C. L. D'Amour, Annual Contribution	.....	20 00
Mar.	1—	"	Felix Dugal, " " " " " "	.....	34 00
"	6—	"	Joseph Martin, " " " " " "	.....	20 00
"	6—	"	F. X. Ozanne, Partial " " " " " "	.....	25 00
"	6—	"	M. O'Keefe, Annual " " " " " "	.....	15 00
"	7—	"	I. N. Dumont, " " " " " "	.....	50 00
"	11—	"	An. Berube, (Partial Contribution \$15 00	.....	40 00
			Ap'l 22 { Complement 10 00	.....	25 00
Mar.	12—	"	W. F. Purcell, Partial Contribution	.....	15 00
"	16—	"	J. E. Dutoit, Annual " " " " " "	.....	10 00
"	18—	"	E. Murdoch, Semi-Annual Contribution	.....	25 00
"	19—	"	P. V. Duffy, Partial " " " " " "	.....	20 90
"	19 -	Rt. Rev. Thos. F. Barry, D. D., Annual Contribution	.....	40 00	
"	19—	Rev. Eloi Martin, Annual Contribution	.....	10 00	
"	24—	"	Ed. Pattenau, " " " " " "	.....	20 60
"	26—	"	Alf. Trudel, Partial " " " " " "	.....	10 00
"	26—	"	F. C. P. Campbell, Semi-Annual Contribution	.....	25 00
"	26—	"	John Carter, Annual Contribution	.....	50 10
"	30—	"	Henry T. Joyner, Partial " " " " " "	.....	25 90
Apr.	5—	"	W. E. Sormany, " " " " " "	.....	10 00
"	16—	"	J. J. McLaughlin, " " " " " "	.....	25 00
"	16—	"	Joseph Pelletier, Annual " " " " " "	.....	25 00
May	8—	"	J. A. Babineau, Partial " " " " " "	.....	15 60
"	8—	"	Jos. Levasseur, " " " " " "	.....	15 00
"	8—	"	Max. Babineau, " " " " " "	.....	10 00
"	14—	"	A. W. Venner, Annual " " " " " "	.....	25 00
"	15—	"	Azade Trudel, " " " " " "	.....	10 00

\$1,119 00



BISHOP ROGERS' RETIRING PENSION FUND.
IN ACCOUNT WITH SEC. TREAS.

DR.

May 16th, 1903.

To Bishop's Pension for 7½ months from Aug. 7, 1902, to March 22, 1903,	\$ 937 50
To Secretary's Expenses, Printing, Camps and Stationery,	7 65
Undertaker Hackett's Acct.	\$102 00
Dr. MacDonald's Acct.	30 00
Telegraph Acct.	34 62
Entertaining of Clergy at Convent during obsequies	150 00
Hotel Expenses, \$3.50. Hack Fare, \$6.25	9 75
R. D. Walsh, Carpenter's Acct.	8 07
Sundry Expenses,	14 65
	<hr/> \$ 349 09

By Pension Fund Contributions ..	\$1,119 00
Balance due Treasurer	175 24
	<hr/> \$1,294 24
	<hr/> \$1,294 24

(Circular.)

REVEREND FATHER,

For one fortnight from the reception of this letter please add to the prayers of the Mass when permitted by the rubrics the prayer: "Ad petendam pluviam," and after each Mass say one Pater and Ave in union with the congregation for the same intention.

For three days after the fortnight, to the Pater and Ave after Mass, add in thanksgiving the following prayer:

"Deus cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus, piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes, ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas."

† THOMAS F. BARRY,

Bp. of Chatham.

Bathurst, N. B., June 8th., 1903.

(Circular.)

REV. FATHER : -

The Retreat for the Rev. Clergy of this Diocese will be given this year in the Convent School at Chatham, and will commence on the evening of Tuesday, August 4th, the preacher being Rev. Father Kenny, S. J.

During the course of the Retreat priests will be stationed in the following places, viz: St. Basil, Campbellton, Bathurst, Newcastle, Tracadie, St. Louis and Rogersville, of which fact you are requested to inform your congregation for their convenience in case of sick-calls, etc.

With the exception only of those who have been specially exempted the entire clergy of the Diocese are expected to attend, and besides surplice and biretta, each priest is requested to bring his own toilet requisites.

Asking your prayers and those of your congregation for the success of the Retreat.

I am yours very truly in J. C.

† THOS. F. BARRY,
Bishop of Chatham.

Chatham, N. B., June 16th, 1903.

DAYS ON WHICH BENEDICTION OF THE BLESSED
SACRAMENT IS PERMITTED IN THE
DIOCESE OF CHATHAM.

Solemn Benediction of the Blessed Sacrament may be given in the different missions of the Diocese of Chatham at the direction of the Rev. Pastor on the following days:

- 1° All Sundays and Holydays of obligation.
- 2° All Feasts of 1st and 2nd class even when not solemnly celebrated.
- 3° Two days in the week during the months consecrated to devotion to St. Joseph, the Blessed Virgin and the Sacred Heart, viz: March, May and June.
- 4° Each day during the Octave of the Feast of Corpus Christi.
- 5° During Lent two days in each week on which public prayers are said.
- 6° The first Friday of each month.
- 7° Each day during missions or retreats in the different parishes.
- 8° Feasts of Special devotion, such as the Patronal or Titular Feasts, the day of first communion, etc.
- 9° For the month of the Holy Rosary the instructions of our Holy Father, the Pope, are to be followed.

In addition to the above permissions the Religious Communities still enjoy any special privileges for the Benediction of the Blessed Sacrament that may have been granted to them by the Ordinary of the Diocese.

In our desire to strongly encourage the devotion of the "Forty Hours" we earnestly exhort the Rev. Pastors to practise this devotion wherever practicable and we will accord very readily and with great pleasure the required permission for the same.

† THOS. F. BARRY,
Bishop of Chatham.

Chatham, N. B., June 16th, 1903.

(Circular.)

REVEREND FATHER,

As you are aware it has pleased God to call to his eternal reward our late Holy Pontiff Leo XIII, of glorious memory.

When the entire Catholic universe, plunged in grief and mourning, is desirous of demonstrating its love and respect for the memory of the late Head of the Church, We think that a practical proof of the grateful sympathy of the Diocese of Chatham might be afforded by the chanting in each parish of a High Mass "de requie" for the repose of the soul of our late Holy Father, at which mass the faithful should be invited in a very special manner to attend.

A Pontifical Mass "de requie" will be celebrated for the same intention in the Pro-Cathedral at Chatham, when the priests are there assembled for the ecclesiastical Retreat which begins on the 4th of August.

Yours very truly in Xto

† THOS. F. BARRY,

Bishop of Chatham.

Bathurst, N. B., July 21st., 1903.

REPORT OF CONFERENCE OF THE REVEREND CLERGY OF THE DIOCESE OF CHATHAM

HELD IN THE CONVENT SCHOOL AT CHATHAM, AUG 10TH, 1903.

The spiritual exercises of the Retreat being concluded His Lordship, Bishop Barry, convened the Rev. Clergy for the purpose of conferring on the diocesan affairs.

In the first session His Lordship announced :

I. That in reply to a telegram sent to His Grace, the Archbishop of Halifax he had received word to the effect that "Pope Pius X. reigns" and although no official communication had been received His Lordship considered this telegram sufficient authority for the insertion of the name of Pius the Tenth in the Canon of the Mass.

II. That by a recent decree of the Holy Congregation of Rites the invocation "Mother of Good Counsel" was to be inserted in the Litany of the Blessed Virgin after the invocation "Mother Most Admirable."

III. That some time ago a decision of the same Holy Congregation of Rites had been given declaring irregularly consecrated those altar stones that have the sepulchre in the end and are closed with wax instead of stone. Most of the altar stones of the Diocese were therefore not regularly consecrated and would have to be renewed. His Lordship had therefore ordered a sufficient number of new altar stones of various sizes to be made which he would consecrate as soon as possible and would notify the priests when the ceremony of consecration had been performed. The stones at present in use were to be sent to Chatham upon the receipt of the new ones.

IV. That the priests of the Diocese were by their faculties enabled to dispense in matrimonial impediments to the

third degree of consanguinity and affinity and even in some cases to the third and second degrees mixed, but Father Dugal, the Vicar General, had when in Rome obtained for the Bishop power to dispense in a certain number of cases of second to second degrees of consanguinity and affinity. In applying to His Lordship for such dispensations the names of the parties should be given and also the scheme of the relationship. The reduction of the tariff is left to the judgment of the priests for each individual case but His Lordship would advise them not to reduce the same too easily, not from pecuniary motives but in order to impress the parties with the gravity of the reasons required for the granting of such dispensations and to deter them from asking them. In asking for dispensations the priest should be careful to distinguish between "Mixta Religio" and "Disparitas Cultus." In case it is impossible to know whether the non-catholic has been baptized or not the matter should be so stated in the petition for dispensation.

V. That in the different parts of the Diocese there might be property in the name of the late Bishop Rogers personally and not as representing the episcopal corporation, in which case the priests were requested to send word to the Bishop to that effect as a list of all such property was required for the proba- tion of the late Bishop's will.

VI. That the title of the episcopal corporation is "The Roman Catholic Bishop of Chatham" under which title without elision or addition all deeds and other documents of the corporation should be made.

VII. That the Bishop's collection should be made in each parish as well as their dependent missions in the month of October and in making returns the amount collected in each mission of the parish should be mentioned.

VIII. That when sending in Componends a list should be sent giving details of the dispensations, viz: the names of the

parties, the date of the marriage, the quality of the dispensation and the amount paid. Such lists should be written on large and strong paper for the purpose of filing.

IX That the tariff for dispensations is as follows :

For 4th to 4th consanguinity or affinity	\$3.00
" 3rd to 4th " " "	3.50
" 3rd to 3rd " " "	4.00
" 2nd to 3rd " " "	25.00
" Forbidden Time.....	2.00
" Spiritual Affinity.....	2 00
" 1 bann	1.00
" 2 banns.....	2.00
" 3 banns.....	4.00

The entire tariff is to be paid for the greatest impediment and one dollar for all others except for banns as above, and Forbidden Time and Spiritual Affinity which are always \$2.00 each. When the greatest impediment is double a single tariff only is required, the other part of the double impediment being considered as a separate impediment and falling under the regulation of one dollar for all the others.

X. That the contract for the building of the basement of the New Cathedral had been given to Mr. Dagenais of Montreal. The amount of the contract was about \$16,000 and about \$6,000 more would be required to complete the basement. After having made inquiries His Lordship thought that it would require about \$70,000 to complete the exterior of the building exclusive of the spire, to meet which expense there are no diocesan funds but rather a diocesan debt of about \$7,000. Chatham had subscribed about \$9,000, of which about \$5,000 was now paid—a certain sum would be realized by the bazaars of Bathurst and Chatham, but how to realize the remainder was the question His Lordship desired the priests to consider and advise him upon. They might consider the advisability of each parish

making a voluntary contribution as His Lordship would prefer not to impose any tax upon the parishes for the present. All the missions should take part, however, in the realization of this sum and it was to be distinctly understood that the construction of Church buildings in a parish should not be alleged as a reason for exemption since nearly all the parishes in the Diocese could give the same reason.

In order to facilitate the contributions of the different parishes His Lordship would authorize no general collections of whatsoever nature in the Diocese until the exterior of the Cathedral had been finished.

With these remarks His Lordship requested the priests to consider well among themselves the ways and means of realizing the required amount—about \$1000 to each parish on average—within the next couple of years as he was desirous of having the exterior finished two years from this fall if possible.

The first session then adjourned.

In the second session of the conference after some discussion as to the practical way of realizing the amount required it was finally decided to open a subscription list payable in three years from September 1903. On this list the priests as representatives of the different parishes would place their names as well as the amount which they considered their respective parishes capable of contributing. This being done all the priests signed as per accompanying list making a total of \$35,400. A personal subscription list of the priests was also opened which amounted to \$3,825.

To a demand concerning permission to dance at picnics for Church purposes His Lordship replied that the late Bishop Rogers had once issued a regulation forbidding dancing at Church picnics, but some years before his death this

regulation had been practically repealed by Bishop Rogers himself, so that the matter of dancing though not to be too readily encouraged was now left to the good judgment and discretion of the priests.

His Lordship then thanked the clergy for their generosity and the conference adjourned.

LOUIS O'LEARY, Secretary.

Chatham, N. B., Nov. 23rd, 1903.

SUBSCRIPTIONS OF THE PARISHES FOR THE NEW ST. MICHAEL'S CATHEDRAL.

Payable in Three Years from Sept. 1st. 1903.

Acadieville,	Rev. A. Berube	\$ 500 00
Balmoral,	" John Wheten	400 00
Barnaby River,	" F. C. P. Campbell	1000 00
Bartibogue,	" Wm. Morrissey	300 00
Bathurst Town,	" Eloi Martin	1500 00
Bathurst Village,	" Wm. Varrily	1000 00
Belledune,	" Th. Van de Moortel	500 00
Blackville,	" S. J. Crumley	1000 00
Campbellton,	" E. P. Wallace	1000 00
Caraquet,	" T. Allard	1500 00
Charlo,	" J. J. McLaughlin	500 00
Clair and Baker Lake,	" I. N. Dumont	800 00
Dalhousie,	" A. A. Boucher	1000 00
Drummond,	" F. Dugal	1000 00
Edmonston,	" C. L. D'Amour	1000 00
Grand Anse,	" S. J. Doucet	700 00
Grand Falls,	" M. O'Keefe	1000 00
Jacquet River,	" Wm. Purcell	600 00
L'Amec,	" Jos. R. Doucet	1000 00
Lower Caraquet,	" Eudist Fathers	500 00
Negnac,	" Jos. Theberge	300 00
Nelson	" N. Power	1000 00
Newcastle,	" P. W. Dixon	1000 00
Pacquetville,	" Alf. Trudel	900 00
Petit Rocher	" John Carter	1200 00
Pokemouche, (Upper)	" T. Fitzgerald	500 00
Pokemouche, (Lower)	" Az. Trudel	300 00
Redbank,	" P. F. Duffy	1000 00
Renous Bridge,	" E. S. Murdoch	1200 00
Richibucto,	" E. J. Bannon	500 00
Rogersville,	" M. F. Richard	1000 00

Forward, \$25800.00

	<i>Brought Forward,</i>	\$25800 00
St. Ann,	Rev. L. A. Launiere	600 00
St. Basil,	Very Rev. L. N. Dugal, V. G.	1000 00
St. Charles,	Rev. W. W. Venner	1000 00
St. Francis Xavier,	" I. N. Dumont	1000 00
St. Hilaire,	" Ant. Comeau	1000 00
St. Jacques,	" Max. Babineau	700 00
St. Leonard,	" Jos. A. Babineau	500 00
St. Louis,	" Jos. Pelletier	1000 00
Ste. Therese,	" W. E. Sormany	500 00
Tracadie,	" Jos. Levasseur	1500 00
Upper Bay du Vin,	" Ed. Pattenau	800 00
		<hr/>
St. Isidore	" L. Gagnon	TOTAL, \$35400 00
		500 00
		<hr/>
		\$35900 00

PERSONAL SUBSCRIPTIONS OF THE REV. CLERGY
 ——— FOR THE ———
 NEW ST. MICHAEL'S CATHEDRAL

Rt. Rev. Thomas F. Barry, Bishop of Chatham.....	\$1000 00
Rev. Jos. R. Doucet.....	300 00
" Felix Dugal.....	25 00
" H. T. Joyner*.....	100 00
" Joseph Martin.....	500 00
" L. O'Leary.....	500 00
" H. O'Leary.....	500 00
" Wm. Purcell.....	100 00
" Wm. Varrily.....	300 00
" W. Venner.....	500 00
Total,	<u>\$3825 00</u>

*Rev. Fr. Joyner also assigns \$1000, the half of his insurance policy to be paid when the same becomes due.

(Circular.)

CHATHAM, N. B., August 26th, 1903.

REV. FATHER :—

To-day I have received through His Grace, the Archbishop of Halifax, the following letter from His Eminence, the Cardinal Perfect of the Propaganda :

ROMAE, Die 5 Augusti, 1903.

Illme et Rme Domine,

Ut grave mihi accidit Amplitudini Tuae obitum sa : me : Leonis Pp XIII. significare, ita nunc justa recreatus laetitia certiore Te facere propero die 4 vertentis hujus mensis Emos Patres S. R. E Cardinales in conclavi de more collectos in Summum Pontificem elegisse Emum ac Rmum Patrem Dominum Cardinalem Josephum Sarto Patriarcham Venetiarum, qui nomen assumpsit Pii X.

Debitas Deo grates referre decet, qui tam providum Ecclesiae Pastorem dare dignatus est.

Proinde mandare velis ut singuli Tui subjecti per triduum in Missa recitent orationem "pro gratiarum actione," atque cures ut isti omnes cristifideles publicas Deo preces fundant pro singulari hoc benefico in Ecclesiam collato.

Ego interim Deum precor ut Te diu sospitem servet

Addictissimus Servus

Fr. Hieronymus M. Card. Gotti, Praefecturius.

Aloysius Vecchia, Secretarius.

In compliance with the directions of His Eminence you will please add to the prayers of the Mass for three days the prayer "pro gratiarum actione" and exhort your people to unite with the Catholic world in returning thanks to God for having provided so eminent a Chief Pastor for His Church.

† THOS. F. BARRY,

Bishop of Chatham.

REVEREND FATHER:

I am sending you herewith a statement of the final account of The Bishop Rogers' Retiring Pension Fund which shows a surplus balance on hand of \$80.47.

I have divided this amount in proportion to the various contributions and your proportionate share is..... which amount you will please deduct from your next remittance of Compendis.

I am instructed also to renew the expression of grateful thanks to the Rev. Clergy for their exceeding generosity.

By order of the Bishop of Chatham,

LOUIS O'LEARY, Sec.-Treas.

CONTRIBUTIONS TO THE BISHOP ROGERS' RETIRING PENSION FUND.

1903.

Contributions to date as per former letter		
Supplementary contributions from		
May 27—	Rev. M. F. Richard,	..... \$1,119 00
" 29—	Rev. N. Power,	..... 10 00
" 30—	Rev. T. Fitzgerald,	..... 20 00
June 1—	Rev. Alfred Trudel,	..... 10 00
" 2—	Rev. Th. Van de Moortel,	..... 15 00
" 3—	Rev. J. L. MacDonald,	..... 15 00
" 3—	Rev. J. A. Babineau,	..... 15 00
" 4—	Rev. W. F. Purcell,	..... 5 00
" 8—	Rev. S. J. Doucet,	..... 10 00
		..... 25 00

June 9—Rev. Wm. Varrily,	.....	.....	15 00
" 16—Rev. L. Gagnon,	.....	.....	5 00
July 2—Rev. E. Pattenau	.....	.....	5 00
" 15—Rev. H. T. Joyner,	.....	.....	15 00
" 15—Rev. P. W. Dixon,	.....	.....	20 00
" 29—Rev. F. C. P. Campbell,	.....	.....	15 00
Aug. 4—Rev. L. A. Launier,	.....	.....	7 00
" 6—Rev. E. S. Murdoch,	.....	.....	15 00
" 11—Rev. J. J. McLaughlin,	.....	.....	5 00
" 18—Rev. Jos. Theberge,	.....	.....	20 00
" 23—Rev. S. J. Crumley,	.....	.....	20 00
		Total,	\$1,386 00

— 8 —

BISHOP ROGERS' RETIRING PENSION FUND.
IN ACCOUNT WITH SEC.-TREAS.

October 1, 1903.

Cr.

By Pension Fund Contributions	.....	.....	\$1,386 00
To Expenses as per Account May 16th	.....	.....
" Balance on Telegraph Account	.....	\$1,294 24	
" Secretary's Expenses, (Stamps, Stationery and Printing)...	.....	84	
		10 45	
			\$1,305 53
Balance on hand,	.....	
			\$ 80 47

(Circular.)

CHATHAM, N. B., Oct. 15th, 1903.

REV. FATHER:—

I desire to inform you that the new altar stones are now consecrated. The sizes are about 15 x 15, 13 x 9 and 12 x 8.

I would much prefer that you would arrange to get these altar-stones by a special messenger, as if they are not carefully handled the closure of the tombs may get detached and the stones thereby desecrated.

Kindly send the old altar-stones to the Bishop's house as soon as possible.

Yours very truly,

† THOS. F. BARRY,
Bishop of Chatham.

CHATHAM, N. B., Dec. 5th, 1903.

REVD. FATHER:

The following circular letter regarding the fiftieth anniversary of the declaration of the Dogma of the Immaculate Conception of the Blessed Virgin has been addressed to his flock by His Grace the Archbishop of Halifax.

For the sake of uniformity in the Celebration of this great Feast of the Mother of God and our loving Mother, as well as for the beautiful sentiments and instructions contained in it, we adopt the said letter and regulations for our Diocese, and request you to publish them to your people and be guided by them in the celebration of the aforesaid Feast.

Instead of the special collection which will be made later on in the Archdiocese of Halifax, to be sent to the Commission in Rome charged with the celebration of the Feast throughout the entire world, we direct that the ordinary Sunday Collection taken up on the first Sunday in May next be sent to us in order to be forwarded to the Committee in Rome.

Yours truly in Xto,

† THOS. F. BARRY,
Bp. of Chatham.

TO THE CLERGY, RELIGIOUS ORDERS, AND LAITY
OF THE DIOCESE.

DEARLY BELOVED,—

On the 8th of December, 1904, the Catholic World will celebrate with loving joy, devout thanksgiving, and lively hope, the fiftieth anniversary of the proclamation of the Dogma of the Immaculate Conception. That which had always been

piously believed, from the first days of Christianity, by the Children of the Holy Church, and which had been upheld and defended by a long line of Saints, and Doctors, and holy men, had not, until 1854, been declared a truth revealed of God. We need scarcely say that it did not become a revealed truth on account of that declaration; but because it was a revealed truth, a truth contained in the Deposit of Faith, the Solemn Declaration or Definition was made. All intelligent Catholics know the church does not claim the power of making new revelations: she cannot add one iota to the Message "once delivered to the Saints." She is the divinely constituted Guardian and Teacher of that Message, and unfolds its beauties, and defines its meaning, in accordance with the growth of the spiritual intelligence of the age, or the prevalence of errors which strike at some fundamental doctrine. In her long history there is no change of teaching, though there is a continuous development, a fuller exposition, a more precise definition of various truths contained in the Gospel Revelation. She adapts her methods of teaching old truths to new conditions, and meets modern errors by new tactics, not by a change of base. The armoury of the church is inexhaustible, and, like the Scribe, learned in the Kingdom of God, she brings forth from it weapons, both new and old.

Hence, when rationalism and disbelief in the Divinity of Our Lord, became prevalent in the last century, the great Pontiff Pius IX, hated for his fearlessness in striking at the pet errors of pretentious sciolists, posing as scientists, brought forth a new argument for their confutation. The Blessed Virgin, as proved from Scripture and Tradition, had been preserved free from the stain of Original Sin, because she was to be the Mother of the Son of God. This singular privilege, due to the foreseen merits of the Redeemer, emphasizes His Divinity, redounds to His Glory, and gives the Faithful a new motive of confidence in her protection. The Pope, therefore, on the 8th of December, 1854, solemnly proclaimed and defined that "The Doctrine which holds that the Most Blessed Virgin Mary was, by a sin-

gular grace and privilege of the Almighty, in view of the merits of Christ Jesus the Saviour of mankind, preserved, in the first moment of her Conception, free from every stain of Original Sin, is revealed of God, and, therefore, to be firmly and constantly believed by all the Faithful."

The Supreme tribunal of the Church did not invent a new dogma. In the exercise of its magisterial office it interpreted Scripture, gave a living voice to the teaching of the dead ages, and set its seal of Infallible Authority on what had ever been a pious belief.

The Catholic World rejoiced then: the Church of the Catacombs, the Church that civilized Europe, and blessed the beginnings of its kingdoms, the Church of the great medieval scholars united its voice with the Church of our own day in bearing witness to the Divinity of Christ Our Lord, and singing the praises of His Immaculate Mother. Faith in the Incarnation of the Son of God was stimulated, and devotion to the Blessed Virgin wonderfully revived and increased. Rationalism was not killed, but it was so badly scotched that its power for evil has ceased to be formidable, its leaders have now fallen into disrepute, and men of intelligent thought are fast coming to recognize Christ as the King of Kings, and Lord of the Ages. The old illogical prejudice against devotion to the Blessed Virgin is giving way to a truer appreciation of her place in Creation, and of the reasonableness of Catholic teaching regarding her intercessory power.

And now, as the Golden Jubilee of the promulgation of that dogma is approaching, the Universal Church is preparing to commemorate it fittingly with Joy and Thanksgiving. His Holiness the late Pope Leo XIII, both approved of and encouraged the project by the following Letter, which we commend to your consideration:

Letter of His Holiness Pope Leo XIII.

TO OUR BELOVED SONS VINCENZO Cardinal VANNUTELLI,
MARIANO Cardinal RAMPOLLA DEL TINDARO, DOMENICO
Cardinal FERRATA, GIUSEPPE CALASANZIO Cardinal VIVES.

LORD CARDINALS,—

From many sides evidence has been manifested to Us of an earnest desire on the part of the faithful to celebrate with extraordinary solemnity the fiftieth anniversary of the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin. Devotion to the Mother of God not only has been from Our tender years among Our most cherished affections, but it is for Us one of the most potent means of defence granted by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary and in her has ever found solace and protection. And now that the days in which we live are so stormy and so full of menace for the Church herself, We are rejoiced and stimulated to hope when We see the faithful, seizing the auspicious opportunity presented by this fiftieth anniversary, turn with an unanimous impulse of love and confidence to Her who is invoked as the Help of Christians. This longed for fiftieth anniversary is rendered all the dearer to Us, too, by the fact that We are the only survivors of all the Cardinals and Bishops who gathered around Our predecessor at the promulgation of the dogmatic decree. But as it is Our wish that the anniversary celebrations shall have the stamp of greatness befitting this Rome of Ours, and be of such a kind as to serve as a stimulus and guide for the devotion of the Catholics of the whole world. We have determined to form a COMMISSION OF CARDINALS whose care it will be to regulate and direct them. You, Lord Cardinals, We appoint as members of this Commission. And in the certainty

that through your wise care, Our earnest desires and those of the people will be fully realized, We impart to you the Apostolic Blessing as a pledge of heavenly favors.

From the Vatican, May 26th, 1903.

LEO XIII, POPE.

In order that we may have a part in the worthy celebration, as we hope for a share in the blessings of this Jubilee, We ordain: In all churches in the Diocese where there is a resident Priest, and in all chapels having a regular Chaplain, special Religious Services shall be held on the 8th of each month, or on the first Sunday thereof in purely Country Parishes, from the 8th of December, 1903, to the 8th of December, 1904. These Services shall consist of the recitation of the Rosary and Litany of the Blessed Virgin, and the subjoined prayer by His Holiness Pope Pius X. after which Exposition and Benediction of the Blessed Sacrament in the usual manner.

Pastors and all others charged with the Religious Instruction of Youth, are exhorted to make every effort during the year to propagate Loyalty to Christ Our King, and devotion to His Immaculate Mother, so that all may be prepared to celebrate by a devote reception of the Sacraments the great day of Jubilee, December 8th, 1904.

The Grace of Our Lord be with you all, Dear Brethren,

† C. O'BRIEN,

Abp. of Halifax.

Halifax, Dec. 1st, 1903.

PRAYER OF POPE PIUS X.

"Most Holy Virgin! Thou didst find favor with the Saviour and didst become His Mother! Immaculate in body and soul, in faith and love! In this so'lemn Jubilee of the proclamation of the Dogma which announced Thee to the world as

conceived without sin, Oh! look with kindness on us, thy unhappy children, who implore thy powerful patronage. The wicked serpent on whom the first curse was pronounced, continues, alas! to wait for and wage war against the afflicted children of Eve! Oh! Thou, Our Blessed Mother, our Queen and advocate, who, in the first instant of Thy conception, didst crush the enemy's head, accept, we beseech thee, our prayers, and present them before the throne of God, that, never falling into the snares which are laid for us, we may all so achieve our salvation, that notwithstanding the many perils, the Church of God and Christian society may once more join in a hymn of liberation, of victory and of peace. Amen.

"To all who shall recite the present prayer each day, We impart an Indulgence of 300 days.

"Given at the Vatican, this eighth day of September, 1903.

PIUS X, POPE."

CIRCULAR LETTER
OF
HIS LORDSHIP, THE BISHOP OF CHATHAM
TO THE
REVEREND CLERGY OF HIS DIOCESE.

Christmas Greetings.

REV. AND DEAR FATHER :—

We feel again constrained to address you a few words to wish you the best greetings and blessings of the approaching holy season, and to express our heartfelt thanks and great satisfaction at the generous and voluntary action taken by the Clergy of the Diocese at the termination of the Ecclesiastical Retreat in August last.

In addressing you at this time last year we referred amongst other things to the great work before us, namely the construction of the New Cathedral, and the unfavorable financial circumstances in which we were placed to undertake what we may call, in view of the resources at hand, a really gigantic task. We knew, however, as we then said, the devoted spirit of sacrifice and generosity which animated both the priests and the people of the Diocese, and with the blessings of God on such a fertile soil we were convinced that the richest and most abundant fruit would spring up spontaneously. Nor have we been disappointed in our most sanguine anticipations, as the result clearly shows.

The first plans of the Cathedral procured some forty years ago have been greatly enlarged, a new site for the building has been purchased and at present the stone work of the basement story of the new and enlarged edifice is nearly completed at an outlay of \$20,000. So much in so short a time augurs well for the future.

All this is crowned, Rev. Fathers, by your really noble and heroic action after the Retreat last summer in subscribing to this work, in your own names and on behalf of your respective parishes, the magnificent sum of nearly \$40,000. This generous action on your part has set our mind at rest, and removed from our shoulders a burden which was already beginning to weigh very heavily upon us.

We now feel that we cannot sufficiently thank God and you Rev. Fathers, for the great relief and consolation thus afforded us, and we longed for the present festive occasion to testify again our deepest gratitude to God and to you and to wish you and your faithful and generous people the choicest benedictions of the coming Christmastide.

Sincerely yours in J. C.

+ THOS. F. BARRY,

Bishop of Chatham.

Chatham, N. B., Dec. 15, 1903.

Octave of the Feast of the Immaculate Conception.

**Thomas Francis, by the Grace of God, and favor of the
Apostolic See, Bishop of Chatham :**

*To the Clergy, Religious Orders and Laity of the Diocese,
Health and Benediction in the Lord:—*

DEARLY BELOVED,—

The first divine commandment obliges us to worship God in Prayer, public and private, especially by the thoughts of our mind and the affections of our heart. The second forbids us to profane His sacred name by our words, and not His mere name alone but all that appertains to the majesty of the Most High—"Thou shalt not take the name of the Lord thy God in vain." (1) Notwithstanding this clear precept so strictly imposed by Almighty God on all His creatures from the very beginning and so often repeated in holy writ, there is nevertheless no evil at the present day more common among men—young and old—than the detestable habit of profaning the name of God by swearing and blaspheming. We witness it among all classes of the people, the rich as well as the poor, the learned as well as the illiterate. The professional man as well as the laboring man hesitates not by his profane language to draw down upon himself and his work the displeasure and malediction of Heaven. How can such people expect their works to prosper and to bring them profit? "And he loved cursing" says the Psalmist "and it shall come unto him: and he would not have blessing and it shall be far from him." (2)

On our streets, in our work-shops and factories, in our lumber camps and mills, in our harvest fields and on our river-boats,—yea even among our school children the name of our Great God is continually profaned in the most shocking

1 Exodus 20: 7

2 Ps. 108: 18.

manner. Would that this monstrous evil were confined to the advanced in years! But, alas, such is not the case, for a great number of our young men and boys seem incapable of uttering a single sentence without interposing the solemn pledge of an oath. And what is still more appalling is the dreadful truth that the young are often taught this horrible vice by the constant example of thoughtless and ungodly parent masters.

It is the duty of every creature and especially of every christian man to honor and respect the name of his Creator—to love and glorify the name of his merciful Saviour. He is not only obliged to do this himself but he is bound to see that those under his charge or dependent on him do not dishonor the Divine name. Are we not all taught to pray thus "Our Father Who art in Heaven, hallowed be thy name?" How guilty then is the conduct of parents, masters and employers, who instead of correcting and showing good example to their children and subordinates, teach them on the contrary by their abominable expressions and irreligious discourses to outrage that august name "which is above all names, and at the sound whereof every knee shall bow of things in Heaven, of things on earth, and of things under the earth."(1)

It is our duty, Dearly Beloved, to admonish you of the grievousness of the sin of swearing and blaspheming and to remind you of the dreadful consequences which follow from such sinful conduct. The Old Testament tells us in many places and in the clearest terms of the severe punishment inflicted on those who profaned the name of God among the chosen people of Israel. In the Book of Leviticus we read that the blasphemer was to be led outside the precincts of the camp and there stoned to death by all the people, "And when he had blasphemed the Name and cursed it he was brought to Moses. And they put him into prison till they might know

1 Philip. 2: 10.

what the Lord would command. And the Lord spoke to Moses saying : 'Bring forth the blasphemer without the camp, and let them that heard him put their hands upon his head : and let all the people stone him. And thou shalt speak to the children of Israel : The man that curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, dying let him die: All the multitude shall stone him whether he be a native or a stranger. He that blasphemeth the name of God, dying let him die.'" (1) Can we think for a moment that God is not as jealous of the honor due to his name now as he was in the time of the Jews? Or does not the Christian name of God, our Merciful Redeemer, deserve as much respect as Jehovah? If the blasphemer, Dearly Beloved, is not now stoned to death for his blasphemy as the Jew was, it is not that his sin is less, but the mercy of God, in view of the incarnation and sufferings of his Divine Son for man's redemption is greater.

In this regard, however, we should not presume too much on the divine clemency for our Divine Saviour assures us that there is a kind of blasphemy that will not be forgiven "And I say to you that all sins shall be forgiven to the sons of men and the blasphemers wherewith they shall blaspheme ; but he that shall blaspheme against the Holy Ghost shall never have forgiveness, but shall be guilty of an everlasting sin." (2) Can the Christian man who is a slave to the diabolical habit of cursing and swearing read those words of Divine Wisdom without trembling for his salvation? Our Most Merciful Lord who is always ready to receive and pardon the greatest criminal, who assures the penitent that "if his crimes be as scarlet they shall be made white as snow, and if they be red as crimson they shall be white as wool" (3) still solemnly affirms that there are certain blasphemies which he will not forgive and whose guilt remains forever. Is it that his merciful arm is shortened and that there is a limit to his bounty and compassion when there is question of this particular sin? No, but as St. Augustine says

1 Levitic. 24: 11, 16. 2 St. Mark 3:28, 29. 3 Isaias 1:18.

the blasphemer is so obstinate in his sin that he refuses to be converted and therefore lives and dies in final impenitence and is lost through his own perverseness.

St. Bernardine says that blasphemy is a sin peculiar to devils and reprobates, for as the Holy Ghost speaks by the mouth of the good so the devils speak through the mouth of the blasphemer. St. Thomas declares that blasphemy is always a grievous sin unless it is committed in a hasty moment and without reflection. All other sins are slight, says St. Jerome, in comparison with this, for other sins offend God indirectly while blasphemy is a direct insult offered to His Most High Majesty. St. Ephrem addressing the blasphemer exclaims "Oughtest thou not to fear that fire may fall from Heaven upon thee and consume thee, if thou dost venture to asperse the name of the Almighty? Will not the earth open and swallow thee up? Deceive not thyself, O man, thou canst not escape the hand of an omnipotent God." When the aged Bishop of Smyrna, St. Polycarp, who was a disciple of St. John, the Evangelist, and animated with the same spirit of love for his master was about to be burnt at the stake, the pro-consul addressing him from his tribunal exhorted him to respect his great age and save his life: "Swear by the genius of Caesar and I discharge you: blaspheme Christ." The undaunted Bishop refused: "I have served him these fourscore and six years and he never did me any harm, but much good: how can I blaspheme my King and my Saviour?"

Blasphemy is often punished by the secular authority:— St. Louis of France ordered the blasphemer to be seared on the lips with a red hot iron. This was done to a wealthy citizen of Paris with the result that in a short time no blasphemous expression was heard in the Kingdom. According to the military laws of Spain swearing was forbidden in the army and the blasphemers were expelled forthwith. In England "Blasphemy or contumelious reproaches of the Saviour Christ are punishable

at common law by fines and imprisonment or other infamous corporal punishment." By the same authority we are informed that "somewhat allied to blasphemy though in an inferior degree is the offense of profane and common swearing and cursing. According to later English statutes every laborer, sailor or soldier profanely cursing or swearing shall forfeit one shilling; every other person under the degree of a gentleman, two shillings, and every person of superior rank, five shillings to the poor of the parish; for every second conviction, double, and every subsequent offence, treble the first sum forfeited." (1) The statutory laws of the Dominion of Canada and of our own province of New Brunswick are sufficiently explicit and quite severe on the same subject. It is a great pity, however, that those in authority seem so ignorant of their existence or so derelict in their duty to enforce them. Were a little more vigilance exercised and christian zeal displayed for the reverence due the Lord's name, and these laws more strictly applied by our civil magistrates a great blessing would be conferred on the community, the Saviour's name be less profaned in our midst and the shocking language we are so often obliged to hear on our public thoroughfares would soon be in a great measure diminished. Praiseworthy indeed is the zeal manifested for the due observance of the Lord's day by enforced abstention from servile works, very often harmless and indifferent in themselves; many precautions are justly taken for the suppression of intemperance and due punishment is meted out for other violations of the law; how is it then that such flagrant profanation of the Lord's name, always in itself an intrinsic evil, can be passed over in silence? St. Jerome once rebuked an ungodly man for his impious words. When asked why he presumed to do so he said "A dog may bark in his master's defence, and am I to stand by silent when God's Holy Name is blasphemed? I would sooner die than forbear to speak."—"The blasphemer" says St Chrysostom "whets the sword to pierce his own heart."

1 Blackstone, book 4, p. 59.

As the man who throws stones at the clouds cannot injure any of the heavenly bodies, but may, should the stones fall back upon him, do bodily harm to himself, so the impious words of man cannot injure the Diety but may with vengeance return upon the head of him who utters them.

The most notorious blasphemer may say that he has no intention of outraging the name of God, but merely swears through habit or anger. It is hard to admit that such excuses can very much diminish guilt. His want of intention or deliberation may in some instances lessen his fault, but if your neighbor calls you opprobrious names day after day will you excuse him because he avers that he has no intention of offending you? Habit is no excuse for cursing or swearing. A man sins by acquiring a bad habit and the longer he continues in it the more guilty he becomes. If a person is in the habit of stealing your property you will not forgive him because of his bad habit but you will have him brought before the civil court in order to recover your property and have him severely punished. God's honor is his property and the man who deprives him of it will have to render an account before his dread tribunal where the plea of bad habit shall be of no avail. "If one man shall sin against another, God may be appeased in his behalf; but if a man shall sin against the Lord who shall pray for him." (1) Nor can anger or impatience be alleged to mitigate the offence. Anger is an inordinate movement of the soul and unless justified by good cause, such as prompted the Saviour to drive the money dealers from the temple, is always sinful and consequently only increases the guilt of the offending party. "Anger and fury are both of them abominable, and the sinful man shall be subject to them." (2) "He that is impatient exalteth his folly." (3)

It may be asked if blasphemy, cursing or swearing is ever allowed.—Blasphemy, generally defined as a word or

1 1 King 2: 25 2 Eccl. 27: 33 3 Prov. 14: 29.

speech injurious to God or to persons or things in as much as they appertain immediately to God, is never lawful but always sinful. This sin may be committed also in thought, as the Psalmist teaches: "The fool has said in his heart: There is no God,"(1) or sometimes even by an external sign as when the Apostate Julian, according to history, in contempt for God, shot the arrow towards heaven—Cursing is to wish evil to others and can never be sanctioned as the result of passion or for the purpose of revenge; but in very rare cases and for grave reasons it is sometimes permitted by the authority of the Church as in the case of St. Peter with Ananias and Saphira who had agreed to tell a falsehood to the Apostles "because they lied not to man but to God,"(2) and St. Paul who delivered the incestuous Corinthian "to Satan for the destruction of the flesh that the spirit may be saved in the day of our Lord Jesus Christ,"(3) or again by divine inspiration as when the prophet Eliseus cursed the little boys who came out of the city and through contempt for the man of God and his religion mocked him on his way to Bethel.(4) This curse was followed by a visible judgment of God on these little boys as a punishment upon the inhabitants of Bethel who trained up their children in prejudice against the true religion and its ministers. Swearing, that is, calling God to witness the truth of what we say or promise is also lawful and permitted when, as the Catechism expresses it, "God's honor; our own, or our neighbor's good requires it." But these oaths should be taken as rarely as possible and always with the three necessary conditions of truth, judgment and justice: "Thou shalt swear: As the Lord liveth: in truth, judgment and justice."(5) Should one of these conditions be wanting an oath ought not to be taken.

The first condition of an oath is truth, that is, we must believe what we swear to be true and our conviction of its truth must be founded not upon rash grounds or conjecture, but upon undoubted motives of credibility. If this condition

1 Ps. 13:1. 2 Acts 5:4. 3 1 Cor. 5:5. 4 4 Kings 2:23. 5 Jer. 4:2.

be wanting the heinous crime of perjury is committed. The second condition is judgment: an oath is not to be taken rashly but after due deliberation and calm reflection. It is a criminal thing for buyers or sellers to raise or lower the value of their goods with the flippant use of an oath. The third and last condition of an oath is justice: if this condition be absent the oath does not oblige. It is sinful to take it and still more sinful to keep it. Herod swore that he would grant the request of Herodias as a reward for the pleasure she afforded him by dancing. She demanded the head of St. John the Baptist, and Herod criminally kept the unlawful oath which he had sworn.(1)

Accompanied and safeguarded by the foregoing conditions an oath is lawful and becomes a solemn religious act as shown from different passages of Scripture. "Thou shalt fear the Lord, thy God," says Moses, "and shall serve him only, and thou shalt swear by his name."(2) St John in the Apocalypse assures us that the angels sometimes make use of this solemn form to attest the truth— "And the Angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven and he swore by him that liveth forever and ever."(3) In his epistle to the Hebrews St. Paul says: "That God himself making promise to Abraham because he had no one greater by whom he might swear, swore by himself,"(4) and the Psalmist declares: "The Lord hath sworn and he will not repent: thou art a priest forever according to Melchisedech."(5)

Although oaths are thus lawful and have been used by our Lord and the saints we should not have recourse to them frequently and for trifling reasons. As it is unwise to employ medicine unless when it is necessary and as its frequent use is nearly always injurious, so with regard to oaths, we should seldom recur to them and only for just and grave reasons: otherwise instead of being useful they become highly prejudicial to us. The erroneous opinion existed among the Jews that

1 Matt. 14:7. 2 Deut. 6:13. 3 Ap. 10:5,6. 4 Heb. 6:13. 5 Ps. 109:4.

truth alone without judgment or justice justified the use of oaths, and hence they did not hesitate to make use of them on the most trivial occasions and to exact them in a similar manner from others. Our Saviour, in St. Matthew, reproves and condemns this perverse opinion of the Jews and teaches that an oath is never to be taken unless very grave interests necessitate so solemn a pledge—"You have heard that it was said to them of old, Thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by heaven, for it is the throne of God; nor by the earth for it is his footstool but let your speech be yea, yea, no, no; and that which is over and above these is of evil."(1)

Evidently then while in certain cases and with due precaution swearing is not prohibited when exacted in civil or ecclesiastical courts, nevertheless it is clear that it should not be indulged in or used in familiar conversation; and the Catechism of the Council of Trent strictly enjoins on pastors the duty of frequently explaining to the faithful what is commanded and what is forbidden by the second commandment, and of impressing upon them that the common propensity at the present day to swear in ordinary and trivial affairs is the fruitful source of countless evils and equally condemned by divine and human law—"Let not thy mouth be accustomed to swearing for in it there are many falls; and let not the naming of God be usual in the mouth, and meddle not with the names of the saints: for thou shalt not escape free from them. A man that sweareth much shall be filled with iniquity; and a scourge shall not depart from his house."(2)

We should gladly see the "Holy Name Society" established in our missions especially in towns and populous districts where our young people are more exposed to contract the evil habit of cursing. These societies have done much good in other

1 St. Matt. 5:33, 37, 2 Ecc. 23:9, 12.

places and We are confident they would be productive of the most salutary results here.

Let the people be taught to pronounce the name of God with the greatest reverence: let the sweet name of the Redeemer be frequently invoked: let it be the first word the pious mother will teach her child to utter. "To each of us it ought to be dear, by each of us it ought to be cherished and lovingly pronounced. Speak it in trouble and it shall bring you comfort: speak it in temptation and it shall bring you victory: speak it in times of relaxing fervor and it shall throw fire into your hearts; speak it in devotion and it shall perfect you. There is no time, no place, where it is out of season, if to the lips at least to the thought; there is no action so blessed which it will not improve; there is no forgetfulness so deep from which it will not arouse you." (1) Let the Holy Name be often called down upon us all, our families and upon our works. It will be a guiding star to us during our earthly pilgrimage: it will be a cloud of fire in doubt and darkness; it will be our comfort in death and our joy in eternity.

By virtue of faculties from the Holy See We grant the same dispensations in the Lenten Fast and Abstinence as last year: the Rules therefore will be the same.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the priest shall officiate therein.

† THOS. F. BARRY,

Bp. of Chatham.

Chatham, N. B.,

February 11th, 1904, Feast of the Apparition of our
Lady of Lourdes.

LOUIS O'LEARY,

Secretary.

1 Card. Wiseman.

Lettre Pastorale.

Thomas Francis, par la miséricorde de Dieu et du Saint-Siège Apostolique, Evêque de Chatham.

Au clergé séculier et régulier, aux communautés religieuses et aux fidèles de notre diocèse, salut et bénédiction en Notre Seigneur.

NOS TRÈS CHERS FRÈRES :

Le premier commandement de la loi divine nous ordonne d'honorer Dieu par la prière, publique et privée, qui consiste surtout à diriger vers Lui les facultés de notre âme et les affections de notre cœur.

Le deuxième commandement nous défend de profaner son Saint Nom par nos paroles et, non seulement son Nom mais tout ce qui touche à la majesté du Très-Haut: "Vous ne prendrez point en vain le nom du Seigneur votre Dieu." (1) Malgré ce précepte si clairement et si strictement imposé par le Dieu tout puissant à toutes ses créatures, dès le commencement, et si souvent répété dans les Saints Livres, il n'y a pas aujourd'hui de mal plus commun parmi les hommes de tout âge, que la détestable habitude de profaner le nom de Dieu par des jurements et des blasphèmes. Nous constatons ce vice dans toutes les classes de la société, chez le riche comme chez le pauvre, chez les gens instruits comme chez les ignorants. L'homme de profession, tout comme celui qui peine au travail manuel, ne craint pas d'attirer sur sa personne et sur ses travaux la malédiction du Ciel irrité par ses paroles impies. Comment ces hommes peuvent-ils espérer voir leurs œuvres prospérer et

(1) Exode 20:7.

leur rapporter quelque profit? "Comme il a aimé la malédiction, elle tombera sur lui, et comme il a rejeté la bénédiction, elle s'éloignera de lui." (1)

Sur les voies publiques, dans les ateliers et les usines, dans les chantiers et les scieries, aux champs des cultivateurs et sur les bateaux-passeurs de nos rivières, même parmi les enfants de nos écoles, le Nom du Dieu Souverain est continuellement profané d'une manière ignoble. Si encore ce vice monstrueux ne se trouvait que parmi les personnes d'un âge mur! Mais, hélas! tel n'est pas le cas: car un grand nombre de nos jeunes gens et de nos adolescents semblent incapables de dire une seule phrase sans y faire entrer un jurement. Et, ce qui est encore plus propre à nous faire trembler d'effroi, c'est le fait triste et indéniable que les enfants contractent souvent cet horrible vice de parents ou de maîtres insoucians et impies qui leur en donnent le constant exemple.

Tout homme, et principalement tout chrétien, a le devoir d'honorer et de respecter le nom de son Créateur, d'aimer et de glorifier le nom de son Sauveur. Cette obligation ne s'applique pas à sa seule personne, mais il est tenu de voir à ce que tous ceux qui sont sous ses soins ou sous sa dépendance, ne déshonorent point le nom de Dieu. N'avons-nous pas tous appris à prier ainsi: "Notre Père qui êtes aux Cieux, que Votre Nom soit sanctifié?" Combien coupable est donc la conduite des parents, des maîtres et de tous les supérieurs qui, au lieu de corriger leurs enfants et leurs inférieurs, de leur donner le bon exemple, leur apprennent, au contraire, par leurs abominables expressions, et leurs discours irréligieux, à outrager ce Nom Auguste "qui est au-dessus de tout nom et auquel tout genou doit fléchir dans le ciel, sur la terre et dans les enfers." (2)

Il est de Notre devoir, Nos très chers Frères, de vous faire connaître la gravité du péché que l'on commet en jurant et

(1) Ps. 108: 18. (2) Philip 2: 10.

en blasphémant, et de vous rappeler les terribles conséquences de l'habitude continuelle de ce vice—L'Ancien Testament nous dit en plusieurs endroits et dans les termes les plus clairs, quels châtiments sévères étaient infligés aux membres du peuple élu d'Israël qui profanaient le Nom de Dieu. Nous lisons au Livre du Lévitique que le blasphémateur devait être conduit hors de l'enceinte du camp et mis à mort à coups de pierres lancées sur lui par tout le peuple: Un homme "ayant blasphémé le Nom (saint) et l'ayant maudit, fut amené à Moïse. Cet homme fut mis en prison jusqu'à ce qu'on eût connu ce que le Seigneur en ordonnerait. Alors le Seigneur parla à Moïse et lui dit: Faites sortir du camp ce blasphémateur et que tous ceux qui l'ont entendu lui mettent les mains sur la tête et qu'il soit lapidé par tout le peuple. Vous direz aussi aux enfants d'Israël: celui qui aura maudit son Dieu portera la peine de son péché et que celui qui aura blasphémé le nom du Seigneur soit puni de mort. Tout le peuple le lapidera, qu'il soit citoyen ou étranger. Que celui qui aura blasphémé le nom du Seigneur soit puni de mort."(1)

Pouvons-nous croire un moment que Dieu n'est plus aussi jaloux de l'honneur dû à Son Nom qu'il ne l'était au temps des Juifs? Le nom chrétien de Dieu, Notre Miséricordieux Rédempteur, ne mérite-t-il pas le même respect que celui de Jéhovah? Si le blasphémateur n'est plus mis à mort à coups de pierres, à cause de son blasphème, ce n'est pas, Nos très chers Frères, parce que son péché est devenu moins grave, mais la miséricorde de Dieu est plus grande à cause de l'incarnation et de la passion de son Divin Fils qui a racheté les hommes.

Cette croyance ne doit pas cependant nous faire trop presumer de la clémence divine, car notre Divin Sauveur nous affirme qu'il y a une espèce de blasphème qui ne sera jamais pardonné: "Je vous dis en vérité que tous les péchés que les enfants des hommes auront commis, et tous les blasphèmes qu'ils

(1) Levitic 24:11-16.

auront proférés, leur seront remis: mais si quelqu'un blasphème contre le Saint-Esprit, il n'en recevra jamais le pardon, et il sera coupable d'un péché éternel. (1) Le chrétien qui est l'esclave de l'habitude diabolique de maudire et de jurer, peut-il lire ces paroles de la Divine Sagesse sans trembler pour son salut? Notre très-miséricordieux Seigneur qui est toujours prêt à recevoir le plus grand criminel, et à lui pardonner, qui assure au pénitent que "si ses crimes sont comme l'écarlate ils deviendront blancs comme la neige, et s'ils étaient rouges comme du vermillon, ils seront blancs comme la laine la plus blanche." (2) Nous affirons toutefois solennellement qu'il y a certains blasphèmes qu'il ne pardonnera pas et dont la culpabilité demeure éternellement. Le bras de sa miséricorde s'est-il raccourci? Ou sa bonté et sa compassion se trouvent-elles limitées quand il s'agit particulièrement de ce péché? Non: mais, comme le dit S. Augustin, le blasphémateur est si obstiné dans son péché, qu'il refuse de se convertir et, conséquemment, il vit et meurt dans l'impénitence finale et il se perd par sa propre perversité.

S. Bernardin dit que le blasphème est le péché propre des démons et des réprouvés: "car, dit-il, de même que le Saint-Esprit parle par la bouche des justes, de même les démons parlent par la bouche du blasphémateur." S. Thomas enseigne que le blasphème est toujours un péché grave, à moins qu'il ne soit commis dans un moment de vivacité et sans réflexion. "Tous les autres péchés sont légers, dit S. Jérôme, quand on les compare avec celui-ci: en effet les autres péchés offensent Dieu indirectement tandis que le blasphème est une insulte directe faite à sa Divine Majesté." S. Ephrem, s'adressant au blasphémateur, s'écrie: "Ne devez-vous pas craindre que le feu du ciel ne tombe sur vous et ne vous consume, quand vous osez avilir le nom du Très-Haut? La terre ne s'ouvrira-t-elle pas pour vous engloutir? Ne vous abusez pas, ô homme, vous ne pouvez pas vous soustraire à la main du Dieu tout puissant." Lorsque le vieil évêque de Smyrne, S. Polycarpe, disciple de S. Jean l'Évangéliste et héritier de son amour pour

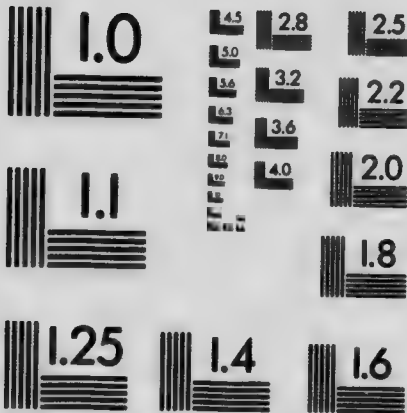
(1) S. Marc 3:28-29.

(2) Isaïe 1:18.



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le Divin Maître, était sur le point d'être brûlé vif, le proconsul, l'invitant à considérer son grand âge et à sauver ses jours, lui dit : "Jurez par le génie de César et je vous rends la liberté : blasphémez le Christ." L'intrépide évêque répondit : "Voilà quatre-vingt-six ans que je Le sers et Il ne m'a jamais fait aucun mal ; au contraire, Il m'a fait beaucoup de bien comment pourrais-je blasphémer mon Roi et mon Sauveur ?"

L'autorité séculière a souvent édicté des peines contre le blasphème. S. Louis de France ordonna que le blasphémateur eût les lèvres brûlées d'un fer rouge. Ce châtiment fut infligé à un riche citoyen de Paris, et bientôt on n'entendit plus une seule parole blasphématoire dans le royaume. D'après les lois militaires de l'Espagne, il était défendu aux soldats de jurer, et les blasphémateurs étaient chassés de l'armée. En Angleterre, "le blasphème et les outrages grossiers au Christ Sauveur sont passibles d'amendes et d'emprisonnement ou d'autres châtimens corporels infamants." D'après la même autorité, nous apprenons que la faute de ceux qui jurent fréquemment et d'une manière profane, ou qui maudissent, tout en étant moins grave, est traitée presque à l'égal du blasphème. D'après les derniers statuts de l'Angleterre, tout ouvrier, matelot ou soldat qui maudit ou jure d'une manière profane, doit payer une amende d'un scheling; toute autre personne de condition inférieure à la bourgeoisie, une amende de deux schelings, et toute personne de classe supérieure, cinq schelings, qui vont aux pauvres de la paroisse; pour une deuxième offense, l'amende est doublée et elle est triplée pour chaque offense subséquente." (1) Les lois et les statuts de la Puissance du Canada et de notre Province du Nouveau-Brunswick sont suffisamment explicites et très sévères sur ce même sujet. Cependant il est souverainement regrettable de constater que ceux qui ont autorité pour faire observer ces lois, semblent les ignorer, ou du moins négligent de les appliquer. Si l'on exerçait un peu plus de vigilance, si on montrait un peu plus de zèle chrétien pour faire respecter le Nom du Seigneur, si ces lois étaient plus strictement sauve-

(1) Blackstone. Book 4 p. 59.

gardées par nos magistrats civils, quel bien en résulterait pour notre peuple! Le nom du Sauveur serait moins profané parmi les nôtres, et nous aurions très rarement à subir ce langage révoltant que nous sommes si souvent forcés d'entendre sur nos places publiques. On doit sans doute louer beaucoup le zèle qui se déploie en certains lieux pour l'observance du jour du Seigneur, en faisant cesser des œuvres serviles qui, très souvent, sont en elles-mêmes indifférentes ou non mauvaises: on prend avec raison de nombreux moyens d'enrayer l'intempérance et on édicte de justes peines contre les violateurs des différentes lois: mais comment se fait-il que la profanation si commune et si publique du nom du Seigneur, chose toujours intrinsèquement mauvaise, puisse être passée sous silence? S. Jérôme réprimandait un jour un impie qui blasphémait. On lui demanda pourquoi il se permettait de faire ces reproches, et le saint répondit: "Un chien peut aboyer pour défendre son maître et moi, je garderais le silence en entendant blasphémer le Saint Nom de Dieu! Je mourrais plutôt que de ne pas parler." "Le blasphémateur," dit S. Jean Chrysostôme, "aiguise l'épée qui doit percer son propre cœur." Celui qui lance des pierres au firmament ne peut faire aucun mal aux corps célestes, mais ces pierres le blesseront si elles retombent sur lui: ainsi les paroles impies de l'homme ne peuvent blesser la Divinité, mais elles peuvent retomber en vengeance sur la tête de celui qui les profère.

Le pire blasphémateur dira peut-être qu'il n'a pas l'intention d'outrager le nom de Dieu, et qu'il jure simplement par habitude ou lorsqu'il est en colère. Il est difficile d'admettre qu'une telle excuse puisse diminuer sa culpabilité. Son manque d'intention ou de délibération peut quelquefois amoindrir sa faute; mais si votre voisin vous dit constamment des injures, accepterez-vous toujours pour excuse qu'il n'a pas l'intention de vous offenser? L'habitude n'est pas une excuse des malédictions et des jurements. Un homme pèche en contractant une mauvaise habitude, et plus il y persiste, plus il est coupable. Si quelqu'un commet contre vous une longue suite de vols, vous

ne lui pardonnerez pas sous le prétexte de l'habitude, mais vous le trainerez devant les tribunaux pour vous faire rendre votre bien et le faire punir. L'honneur de Dieu est sa propriété, et l'homme qui l'en dépouille, devra rendre compte de ce larcin devant son terrible tribunal où l'excuse de la mauvaise habitude ne sera pas reçue. "Si un homme pèche contre un homme, on peut lui rendre Dieu favorable, mais si un homme, pèche contre le Seigneur, qui priera pour lui ?" (1) La colère ou l'impatience ne peuvent non plus être alléguées pour amoindrir l'offense. La colère est un mouvement désordonné de l'âme, et à moins d'être justifiée par une cause bonne, comme celle qui fit agir le Sauveur chassant les vendeurs de temple, elle est toujours coupable, et par conséquent, ne peut qu'augmenter la malice du jurement et du blasphème. "La colère et la fureur sont toutes deux exécrables et le pécheur les entretiendra en lui-même." (2) "Celui qui est impatient, exalte sa folie." (3)

On demandera peut-être si le blasphème, les malédictions ou les jurements sont quelquefois permis. Le blasphème étant, selon sa nature une parole ou un discours injurieux à Dieu ou à des personnes, ou à des choses se rattachant immédiatement à Dieu, n'est jamais permis : au contraire il est toujours un péché. Ce péché peut être commis par la seule pensée, comme l'enseigne le Psalmiste. "L'insensé a dit dans son cœur : Il n'y a point de Dieu (4) ; ou même quelquefois par un acte extérieur tel que celui de Julien l'Apostat, qui, d'après l'histoire, lança une flèche vers le Ciel en signe de son mépris pour Dieu. Maudire, c'est souhaiter du mal aux autres, et maudire par haine ou par désir de vengeance ne peut jamais être permis. Cependant, en certains cas très rares et pour de graves raisons, il est quelquefois permis, de par l'autorité de l'Eglise, de maudire : c'est ce que fit S. Pierre à l'égard d'Ananie et de Saphire qui s'étaient entendus tous deux pour faire un mensonge aux Apôtres. Ils furent maudits "parce qu'ils mentirent non à un

(1) I Rois 2:25. (2) Ecc 27:23. (3) Prov. 14:29. (4) Ps. 13:1.

homme mais à Dieu." (1) S. Paul livra le Corinthien incestueux "à Satan pour mortifier sa chair afin que son âme fût sauvée au jour de Notre-Seigneur Jésus-Christ." (2) La malédiction peut être lancée contre quelqu'un par inspiration divine : c'est ainsi que le prophète Elisée, se rendant à Béthel, maudit des enfants qui, sortis de la ville, insultèrent le prophète de Dieu par mépris pour son ministère." (3) Cette malédiction fut suivie d'un acte visible de la justice de Dieu sur ces enfants, et ce fut le châtiement des habitants de Béthel qui élevaient leurs familles dans le mépris de la vraie religion et de ses ministres. Le jurement (ou serment) par lequel on prend Dieu à témoin de la vérité de ce que l'on dit ou de ce que l'on promet, est légitime et permis, lorsque, comme le dit le Catéchisme, "l'honneur de Dieu, notre bien ou celui du prochain l'exigent." Mais on ne doit faire serment que le plus rarement possible et qu'avec les trois conditions nécessaires de vérité, de discernement et de justice : "Vous jurerez dans la vérité, dans l'équité et dans la justice en disant : vive le Seigneur." (4) On ne doit pas faire de serment quand une de ces conditions manque.

La première condition du serment est la vérité, c'est-à-dire, que nous devons être convaincus de la vérité de ce que nous jurons et notre conviction doit être basée non sur des conjectures ou des probabilités, mais sur des motifs certains de crédibilité. A défaut de cette condition, nous devenons coupables de l'horrible crime de parjure. La seconde condition est le discernement : on ne doit pas jurer témérairement, mais avec toute la délibération et la réflexion possibles. C'est une chose criminelle pour les acheteurs et les vendeurs que d'élever ou d'abaisser le prix de leurs marchandises en se servant inconsidérément du serment. La troisième et dernière condition est la justice : enlevez cette condition et le serment n'oblige plus. Un serment injuste est un péché, et tenir ce serment est un autre péché encore plus grave. Hérode jura de se rendre à la

(1) Acts 5:4. (2) I Cor. 5:5. (3) 4 Kings 2:23. (4) Jer. 4:2.

demande d'Herodiade qu'il voulait récompenser du plaisir qu'elle lui causait en dansant. Elle demanda la tête de S. Jean-Baptiste, et Hérode tint criminellement l'unique serment qu'il avait fait. (1)

Avec ces conditions qui le sauvegardent, le serment est légitime et il devient un acte solennel de religion, comme le démontrent plusieurs passages des Saintes-Ecritures : 'Vous craindrez le Seigneur, votre Dieu, dit l'Ecriture, vous ne servirez que lui seul et vous jurerez par son nom.' (2) Dans son Apocalypse S. Jean nous assure que les anges emploient quelquefois ce mode solennel pour attester la vérité : "Et l'ange que j'avais vu se tenant debout sur la mer et sur la terre leva sa main au ciel et jura par Celui qui vit dans les siècles des siècles (3)" Dans son épître aux Hébreux, S. Paul dit "que Dieu, dans la promesse qu'Il fit à Abraham, n'ayant pas de plus grand que lui par qui il pût jurer, jura par lui-même, (4)" et le Psalmiste déclare que "le Seigneur a juré et son serment demeurera immuable : vous êtes le prêtre éternel selon l'ordre de Melchisédech." (5)

Bien que le serment soit légitime et que le Seigneur et les saints l'aient employé, nous ne devons pas y recourir fréquemment et pour des raisons futiles. Se servir de médicaments qui ne sont pas nécessaires n'est pas raisonnable et s'en servir fréquemment est presque toujours nuisible : il en est de même du serment : nous devons y recourir très rarement, il ne nous sert de rien et nous devient même fort préjudiciable. Les juifs croyaient à tort que la vérité seule, sans le discernement ou la justice, justifiait l'usage du serment dont ils se servaient, par conséquent, dans les circonstances les plus communes et qu'ils exigeaient des autres sans plus de raison. Le Sauveur, dit S. Mathieu, réproouve et condamne cette erreur perverse des Juifs et Il enseigne qu'on ne doit jamais avoir recours au serment, à moins que de graves intérêts ne rendent nécessaire

(1) Math. 14:7.

(2) Deut. 6:13.

(3) Apoc. 10:5-6.

(4) Heb. 6:13.

(5) Ps. 109:4.

une aussi solennelle attestation: "Vous avez appris qu'il a été dit aux anciens: Vous ne vous parjurerez point, mais vous vous acquitterez envers le Seigneur des serments que vous aurez faits. Et moi, je vous dis de ne pas jurer du tout, ni par le Ciel, parce que c'est le trône de Dieu, ni par la terre, parce qu'elle sert d'escabeau à ses pieds. . . . : mais contentez-vous de dire: cela est: ou: cela n'est pas. Car ce qui se dit de plus vient du mal." (1)

Il est donc évident que le serment qui est permis en certains cas et avec certaines garanties, comme lorsqu'il est exigé par les cours civiles et ecclésiastiques, ne doit pas cependant être employé ni toléré dans les conversations familières.

Le concile de Trente fait une obligation rigoureuse aux pasteurs des âmes d'expliquer fréquemment aux fidèles ce qui est ordonné et ce qui est défendu par le deuxième commandement. Il leur enjoint aussi de bien faire comprendre à leurs ouailles que l'habitude présente et trop commune de faire serment pour des choses tout ordinaires et sans valeur aucune, est une source abondante de maux sans nombre et que cette pratique est également condamnée par les lois divines et par les lois humaines. "Que votre bouche ne s'accoutume point au jurement, car en jurant on pèche de bien des manières. Que le nom de Dieu ne soit point sans cesse dans votre bouche et ne mêlez point dans vos discours le nom des saints parce que vous ne serez point en cela exempts de faute. Celui qui jure souvent sera rempli d'iniquité et le malheur ne sortira pas de sa maison." (2)

Nous verrions avec plaisir la "Société du Saint Nom" établie dans nos missions, et principalement dans les villes et les villages où la jeunesse est plus exposée à contracter la funeste habitude de jurer. Cette société a fait beaucoup de bien en d'autres endroits, et nous avons la confiance qu'elle produirait ici les mêmes fruits.

(1) Math. 5: 33-37.

(2) Eccl. 23: 9-12.

Que le peuple apprenne à prononcer le nom de Dieu avec le plus grand respect; qu'on invoque souvent le doux nom du Sauveur: que ce nom béni soit la première parole que la mère pieuse fasse prononcer à son enfant! "Ce nom doit être cher à chacun de nous: tous nous devons le bénir et le prononcer avec amour. Dites-le dans vos peines et il vous réconfortera: dites-le dans la tentation, et il vous fera remporter la victoire: dites-le quand la tiédeur vous envahit, et il rallumera le feu divin dans vos cœurs: dites-le quand la piété vous anime, et il vous rendra parfaits. Il n'y a ni temps, ni lieu où ce nom n'ait sa place, sinon sur vos lèvres, au moins dans vos pensées: il n'y a d'acte si saint qu'il ne rende meilleur; il n'y a d'oubli si profond d'où il ne vous rappelle." (1) Invoquons souvent ce Saint Nom; que sa protection s'étende sur nous, sur nos familles et sur nos travaux! Il sera l'étoile qui nous guidera pendant notre pèlerinage sur cette terre: il sera la nuée enflammée qui nous éclairera dans le doute et dans les ténèbres spirituelles: il sera notre soutien à la mort et notre joie dans l'éternité.

En vertu des facultés reçues du Saint-Siège, Nous accordons pour le jeûne et l'abstinence du Carême les mêmes dispenses que celles de l'année dernière: le règlement du Carême sera donc le même.

Cette lettre pastorale sera lue dans chaque église du Diocèse au premier office dominical qui s'y fera après sa réception.

† THOMAS F. BARRY,

Evêque de Chatham.

CHATHAM, M. B.

11 Février, 1904, Fête de l'Apparition de Notre-Dame de Lourdes.

LOUIS O'LEARY, Secrétaire.

(1) Card. Wiseman.

(Circular.)

CHATHAM, N. B.,

March 15th, 1904.

REVEREND FATHER,

Tuesday, the 22nd inst., being the anniversary of the death of our late lamented Bishop Rogers, we beg to inform you that on that day there will be a Pontifical Mass of Requiem for the repose of his soul celebrated at the Pro-Cathedral at which you are cordially invited to assist.

Should it not be convenient for you to be present at said Mass, we earnestly recommend that a Requiem High Mass at which the faithful should be invited to attend be chanted on that day in your own parish for the same purpose.

If you decide to be present at the Mass in the Pro-Cathedral kindly notify us as soon as possible.

And oblige,

Yours very truly in Xto,

† THOS. F. BARRY,

Bishop of Chatham.

P. S.—You will please make arrangements similar to those of last year for procuring the Holy Oils.

(Circular.)

CHATHAM, N. B.,

April 5th, 1904.

REV. DEAR FATHER,

We beg to call your attention to the following points:—

1st. All the priests of our Diocese are hereby authorized to dispense in the matrimonial impediment of "prohibited time."

2nd. When asking for matrimonial dispensations which you have not power to grant be sure to inform us of all minor impediments of whatever kind existing in the case. Want of compliance with this direction would render our dispensation null and void should any minor impediments not be made known to us. We are scarcely ever asked for a dispensation "de secundo ad secundum," "de disparitate cultus," or "de religione mixta" without having to write to the party to know if there are any other impediments in the case. Should there be no other impediment than the one you write about please say so and time and trouble will be saved.

3rd. You are hereby reminded of the collection to be made on the first Sunday in May next for the purpose mentioned in our Circular Letter of the 5th of last December.

Wishing you an abundance of Easter joys and blessings,

I remain, Reverend Father,

Yours truly in Xto,

† THOS. F. BARRY,

Bishop of Chatham.

(Circular.)

CHATHAM, N. B.,

April 23rd, 1904.

REVEREND FATHER,

We have received the following note from His Excellency, The Most Reverend Archbishop Sbarretti, Apostolic Delegate.

"Desirous of obtaining information concerning Catholic Societies in this country I would be obliged to Your Lordship if you would kindly inform me about the same in your diocese. To make my meaning clearer and to facilitate this labor I would suggest that you group such information in the manner indicated in the accompanying sheet."

We enclose a copy of the sheet mentioned in his Excellency's letter and would request you to fill it in with information concerning the catholic societies in your parish (v. g. — C. M. B. A., A. O. H., Catholic Foresters, &c., &c., — Seap. Soc., League of Ss. Heart, St. Vin. de Paul, Holy Name, Children of Mary, &c. &c.) and return the same to the Bishop's residence at Chatham as soon as possible.

Yours truly in Xto,

+ THOS. F. BARRY,

Bishop of Chatham.

(Circular.)

CHATHAM, N. B., June 20th 1904.

REV. FATHER, —

As the first blessing of the corner stone of the Cathedral at Chatham was performed with great pomp and ceremony we deem it advisable to carry out the same ceremony now in as quiet a manner as possible. We will accordingly bless the corner-stone of the present structure on Sunday, 17th of July at 4 p. m., to which ceremony we have not extended invitations beyond the Diocese.

The priests of the Diocese, however, are hereby cordially invited to be present and we hope that many of them will find it convenient to arrange for the celebration of Mass in their missions on that day and also to assist at the ceremony in Chatham. Kindly let us know three or four days beforehand if you will be present.

Yours very truly in Xto

† THOS. F. BARRY,

Bishop of Chatham.

(Circular.)

CHATHAM, N. B., July 29th, 1894.

REVEREND FATHER,—

His Excellency, the Apostolic Delegate has just informed me that he will arrive in Chatham on Monday next, August 1st.

You are cordially invited to meet His Excellency on his arrival here or any time during his stay in our midst.

The Rev. Simon Maheu, assistant priest of Tracadie, died suddenly of heart failure last Sunday morning. You will please say Mass for the repose of his soul at your earliest convenience.

Yours truly

† THOS. F. BARRY,

Bishop of Chatham.

List of contributions from the parishes of the Diocese of Chatham, to defray the expenses of the Roman Commission charged with the celebration of the 50th anniversary of the declaration of the Dogma of the Immaculate Conception, as requested by the Bishop's circular letter of Dec. 5th, 1903:—

Chatham	\$11 88	Bathurst Village	\$2 00
Richibucto	8 59	St. Ann, Burnt Church	3 00
Petit Rocher	15 00	Redbank	1 00
Balmoral	5 00	St. Charles	2 00
Charlo	3 67	Grand Anse	13 65
Nelson	2 00	St. Hilaire	5 63
Tracadie	5 00	Neguac	8 00
Inkerman	7 00	Bartibogue	2 00
Acadieville	9 11	Campbellton	6 90
Pokemouche	5 25	Newcastle	7 83
St. Therese	4 25	Bathurst Town	8 00
Grand Falls	1 75	Blackville	3 00
Drummond	2 00	Caraquet	6 30
Rogersville	5 00	Loggieville	3 50
St. Isidore	4 81	Pacquetville	6 42
Barnaby River	5 51	Tobique	4 25
St. Louis	14 00	St. Jacques	2 34
St. Basil	3 00	Jacquet River	4 00

As the amount received will be forwarded to Rome by the 30th September next, the parishes not yet heard from, are requested to send in their contributions before that date.

By order of the Bishop,

LOUIS O'LEARY, Secretary.

Chatham, N. B., Aug. 19th, 1904.

Pastoral Letter

OF

HIS LORDSHIP THE BISHOP OF CHATHAM

PROMULGATING THE ENCYCLICAL "AD DIEM ILLUM" CONCERN-
ING THE JUBILEE OF 1904.

**Thomas Francis, by the Grace of God, and favor of the
Apostolic See, Bishop of Chatham :**

*To the Clergy, Religious Orders and Laity of the Diocese,
Health and Benediction in the Lord :—*

DEARLY BELOVED,—

The greatest prerogative of the Blessed Virgin, after that of being the Virgin Mother of God was her preservation through the merits of her Divine Son from all stain of original sin. By nature a child of Adam and inheritor of God's wrath, by grace she was conceived the child of God, the new Eve, receiving her human nature pure and unsullied as it first came from the hand of its Creator. Truly she deserved to be styled by the Angel Gabriel "full of grace" since all within her ever enjoyed the sweetness of the most perfect union with God.

In the progress of the faithful in faith and by the action of the Holy Ghost, the Immaculate Conception of the Blessed Virgin Mary which for centuries had been implicitly believed was by research and even by discussion brought more clearly before the minds of men. The feast in honor of Our Lady's great privilege was celebrated in the Eastern Church probably as early as the eighth century and certainly in the twelfth; and in the Western Church in the ninth century. It was particular-

ly in the twelfth century however, that the light of theological discussion was fully turned upon the question and for many years various were the discussions and arguments of the learned more upon the manner of explaining the Immaculate Conception, upon the time of the infusion of the living soul into the human body than upon the truth of the belief, for almost all concurred in calling Mary the New Eve, the Most Holy Virgin.

Whilst the theological schools were thus occupied in searching the "why and the wherefore" the simple and unerring faith and devotion of the people towards Mary Immaculate was ever on the increase and in the sixteenth century the feast of her Conception was celebrated by the entire world.

In the year 1854, moved by the desire of satisfying the ever growing devotion as also to put an end to all useless and even dangerous discussion the Holy Father, Pope Pius IX, acting under the inspiration of the Holy Ghost, and in virtue of his divine gift of infallibility as Successor of Peter and head of the Universal Church, and to the great joy of all the faithful declared and defined the Immaculate Conception to be an article of faith and to be explicitly and unreservedly believed particularly by these words :

"We declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful."

His successor, our late lamented Pope Leo XIII, of glorious memory, whose devotion to the Blessed Virgin was proverbial, earnestly hoped to have been able to assist at the fitting celebration of the fiftieth anniversary of the declaration of this

most glorious dogma. Called, however, to celebrate the happy occasion in the presence of the Blessed Mother herself and of the whole heavenly court, his place has been filled by one, our present Supreme Pontiff, Pope Pius X, who shows himself equally jealous of Mary's prestige and equally eager to increase the devotion to her upon earth. The jubilee celebration has suffered nothing by the change of Pontiffs as is evident from the encyclical "Ad Diem Illum" (a copy of which in English and French accompanies this letter) and we have been participants of the many favors and indulgences granted to those who in accordance with the wishes of the Holy Father, assist at the services in honor of the Immaculate Virgin on each recurring eighth day of the month.

There is

- 1st. An indulgence of seven years and seven quarantines for each assistance at the monthly service.
- 2nd. An indulgence of three hundred days for each visit made on those same days in the church in which the monthly service is held.
- 3rd. A plenary indulgence for all who having assisted at least three times during the year at these monthly devotions, having confessed their sins and received the Holy Eucharist, pray for the intentions of the Holy Father.

In addition to these privileges a jubilee of three months has been declared by the Holy Father in these words:—

* * *

Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which unworthy though we are, the Lord has given us, we do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this our beloved

city, or who come to it, who from the first Sunday of Lent, that is from the 21st of February, to the second day of June, the solemnity of the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian princes and the peace and unity of all the faithful, and according to our intention; and who within the said period shall fast once using only meagre fare, except the days not included in the Lenten Indult: and after confessing their sins shall receive the most holy sacrament of the Eucharist; and to all others, wherever they be, dwelling outside the city, who within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church, or, in the absence of this, the principal church, and shall devoutly fulfill the other works above mentioned. And we do at the same time permit that this indulgence which is to be gained only once, may be applied in suffrage for the souls which have passed from this life in charity with God.

* * *

We do, moreover concede that travellers by land or sea may gain the same indulgence immediately on their return to their homes provided they perform the works already noted.

* * *

To confessors approved by their respective ordinaries we grant faculties for commuting the above works enjoined by us for other works of piety, and this concession shall be applicable not only to regulars of both sexes, but to all others who cannot perform the works prescribed, and we do grant faculties also to dispense from communion, children who have not yet been admitted to it.

Moreover, to the faithful, all and several, the laity and the clergy, both secular and regular, of all orders and institutes, even those calling for special mention, we do grant permission and power for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in the cloister, provided the confessor they select be one approved for nuns) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the works requisite for gaining it, may on this sole occasion and only in the forum of conscience be absolved from all ex-communication, suspension and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to us and to the Apostolic See; and they may also be absolved from all sin or excess, even those reserved to the Ordinaries themselves and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows, even when taken under oath and reserved to the Apostolic See (except those of chastity, of religion and of obligation which have been accepted by third persons); and with the said penitents, even regulars, in sacred orders, they may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said order and promotion to higher orders.

* * *

But we do not intend by the present letters to dispense from any irregularity whatsoever, or from crime or defect, public or private, contracted in any manner through notoriety or other incapacity or inability; nor do we intend to derogate from the Constitution with its accompanying declarations, pub-

lished by Benedict XIV, of happy memory, which begins with the words "*Sacramentum pœnitentiæ*," nor is it our intention that these present letters may or can in any way avail those who by us and the Apostolic See or by any ecclesiastical judge have been by name excommunicated, suspended, interdicted or declared under other sentences or censures or who have been publicly denounced, unless they do within the allotted time satisfy or when necessary come to an arrangement with the parties concerned.

* * *

To all this we are pleased to add that we do concede and will that all retain during this time of jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences, which have been granted by our predecessors or by ourself.

The time appointed for the jubilee in the Diocese of Chatham is the three months intervening between the twenty-second day of August and the twenty-first of November, both included.

The faithful of the Cathedral Parish of Chatham should visit the Pro-Cathedral and the faithful in the other parishes their parish Church to fulfill the conditions of the jubilee.

Desirous of cooperating with the noble designs of the Holy Father to "restore all things in Christ" the pathway to whom lies in the intercession and protection of His Blessed Mother—*Ad Jesum per Mariam*—we earnestly exhort the clergy and laity to enter into the spirit of this celebration, and in their devotion to Mary and their admiration and love for her Immaculate Conception to increase her glory and to obtain for themselves her most powerful patronage by their eager zeal in following out the recommendations of the Holy Father. The love of God for His Holy Mother, His desire to behold the whole world at her feet chanting her praises and offering to her the incense of their most loving prayers has impelled Him to

place in her hands at this time a superabundance of His graces. Receiving them she turns in mother's love to her little ones on earth and pours them forth abundantly upon all who come to her. Let us not be behindhand but while offering her our homage and our love as our Queen and Mother, let us also beg of her to shower upon us, our families, our clergy, our religious communities and our Diocese, a large share of the precious graces of which she is the custodian.

† THOS. F. BARRY,

Bishop of Chatham.

Chatham N. B.,

Feast of the Assumption of our Blessed Lady,

August 15th, 1904.

LOUIS O'LEARY,

Secretary.

(Circular.)

Chatham N. B., Sept. 22nd, 1904.

REVEREND FATHER:

In a circular recently published, We announced to you Our intention of making Our Visit "ad limina" during the present fall or winter. In accordance with this intention We have decided to leave for Rome some time during the month of October and expect to be accompanied on the said visit by Our Secretary, Rev. Louis O'Leary, and perhaps one or more of the priests of the diocese.

We were not sure that it would be possible for Us to leave this fall on account of the construction of the Cathedral, but because of a very serious defect in the front wall the said construction will be greatly delayed, and We find Ourselves free to leave for a couple of months.

The contract for the superstructure of the Cathedral was nearing completion when it was found that cracks in the foundation, which the architect and contractor had so far considered unalarming, increased and widened to such an extent that the contractor refused to continue his work unless expert opinion were given, and offered to defray part of the cost of obtaining same. Messrs. Berlinguet and Staveley of Quebec, and Gauthier of Montreal, all well-known for their ability, were asked to examine the building and give Us an expression of their opinion. Two days were spent in the examination and they finally reported in favor of taking down the entire facade and rebuilding it from the foundations as the latter were found to be very faulty and poorly made. They also made plans and specifications for certain repairs which they thought would perhaps be sufficient. These repairs included a steel cage within the tower and an immense quantity of concrete around the foundations.

On taking estimates of these repairs and of taking down and rebuilding, We found that the difference would be from \$5,000 to \$7,000 and considered that the difference was so small that it would be more advisable to rebuild the entire front and have no unsightly cage in the tower. The priests whom We have had an opportunity of consulting in the matter were of the same opinion, as also the Cathedral Committee of Chatham, and hence We decided to act on the recommendation of the experts and take down and rebuild the facade or the greater part of it. We asked for tenders for this work and received only one, that is, from Mr. Fauteux, the present contractor for the Upper Church, who offered to do the entire work for \$23,000, or if the western corner, which does not seem weak, should not have to come down, for \$20,000. This tender We have accepted and Mr. Fauteux is now engaged in taking down the front and tower, one half of which he will take down this fall and the remainder next spring, rebuilding the whole according to new plans and specifications.

It is the fact that the work of taking down does not require any supervision on Our part that leaves Us free to visit Rome this fall. To provide for the wants of the diocese during Our absence We hereby appoint the Rt. Rev. Mgr. L. N. Dugal, V.G., of St. Basil, Administrator of the diocese. Mgr. Dugal will be at Chatham a part of the time during our absence. All remittances of money hitherto sent to Rev. L. O'Leary will be sent to Rev. M. O'Keefe, Rector of the Pro-cathedral, until Father O'Leary's return.

The collection for the Pope amounted, as you will perceive by the accompanying list, to \$1,397.02 which amount We will present to the Holy Father as a mark of the loyal affection of the priests and people of the diocese for whom We will make a special "memento" at the Tombs of the Holy Apostles. We desire to take this occasion to thank all who have contributed so generously to this collection and to ask God, Who is never

outdone in generosity, to reward and bless them.

Before leaving, We forward to you an English and French copy of the Holy Father's Encyclical concerning the teaching of Catechism and Christian Doctrine, feeling assured that your spirit of religious zeal and of faithful submission to the wishes of the Holy See will incite you to carry out, as far as practical, the instructions contained therein.

We wish also, Reverend Father, to ask the aid of your good prayers and those of your pious congregation that God may protect Us and Our companions in Our journey, that He may bless Our work during this visit, and may bring Us back safe and well and imbued by contact with the Holy Father and the Centre of Christendom with a new zeal and new energy to work for the greater glory of God and the welfare of Our beloved diocese of Chatham.

Yours very truly in X'to,

† THOS. F. BARRY,
Bishop of Chatham.

Circular Letter
OF
HIS LORDSHIP, THE BISHOP OF CHATHAM,
TO THE
REV. CLERGY OF HIS DIOCESE.

Christmas Greetings.

REVEREND AND DEAR FATHER:

In offering you our Christmas and New Year's Greetings this year we are sure that you will be pleased to learn that the works of the new Cathedral in which we are all so much interested have progressed very satisfactorily—indeed much more so than we had anticipated. And the rapid progress is mainly due to your kind cooperation and the generous contributions of the Pastors and their faithful people in nearly every mission of the Diocese. Several of the priests have forwarded the entire amount subscribed for themselves and their parishes and thus contributed materially to diminish the amount of our necessary indebtedness. Nearly all have paid their annual contribution and to all of them we owe a debt of gratitude and hereby offer our most grateful and heartfelt thanks.

The exterior of the Cathedral, apart from the tower, is now nearly completed. The sacristy and covered ways were covered with copper some weeks ago, and the slating of the main roof will be finished in a few weeks so that the building will be well protected from the weather during the winter. Early next spring the contractors will resume their work on the tower and we are hopeful that by summer the entire exterior of the Cathedral will be completed.

Again offering you our sincere thanks and our kind and merciful Lord our heartfelt prayers that He may bless you and your people abundantly and grant you a Merry Christmas and a Happy and Holy New Year,

I remain,

Very faithfully yours in Xto,

† THOS. F. BARRY,

Bishop of Chatham.

Chatham, N. P

Dec 21st, 1904.

Feast of St. Thomas, Apostle.

CHATHAM, N. B.,

January 21st, 1905.

REVEREND FATHER:

Herewith enclosed you will please find an account of the "Returns" from the different missions of the Diocese during the year 1904, as also the payments to date made by the missions on their subscriptions to the Cathedral Fund. If there are any errors or omissions in the said list you are requested to kindly notify us of the same as soon as possible.

The Reverend Pastors are also requested to send in their "returns" for each current year before the end of the year, as it will facilitate the closing and publishing of the annual accounts.

A further list will be issued later on giving the personal contributions of the Reverend Clergy and others to the Cathedral Fund.

Yours truly,

LOUIS O'LEARY,

Chancellor.

Returns From the Missions of the Diocese of Chatham

FOR 1904.

MISSIONS.	Epis. Coll.	Compon.	Holy Land.	Afr. Mission.	Cathedral Amts. to date 1903-04.
Acadieville.....	8 34	12 00	11 75	8 25	250 00
Balmoral.....	16 50	10 00	5 00		400 00
Barnaby River.....	21 00	21 00	1 50	1 25	200 00
Baker Lake.....	5 00				
Barribogue.....		2 00	2 00	2 00	500 00
Bathurst, (Town).....	105 65	44 50	9 80	4 00	1500 00
Bathurst, (Village).....	70 00	13 00	5 00	2 00	1000 00
Belledune.....	57 00	31 00	4 55	5 00	400 49
Blackville.....	41 75	11 00	2 50	2 50	300 00
Boiestown.....					
Burnt Church.....	5 00				
Campbellton.....	84 10	61 50			3 15 00
Caraquet.....	50 00	87 00	11 50	14 50	500 00
Chatham.....	1043 21	64 00	18 18	12 68	15839 73
Charlo.....	56 90	31 00	5 23	2 00	300 00
Dalhousie.....	29 35	51 00	5 40	3 00	350 00
Drummond.....	40 25	59 50	12 00	1 00	1000 00
Edmundston.....	21 95	31 50		1 00	400 00
Escuminac.....					
Grand Anse.....	25 00	35 00	1 60	1 25	260 00
Grand Falls.....	54 05	75 00	1 50	1 00	550 00
Jacquet River.....	33 70				400 00
L'Amec.....	82 50	34 50			1000 00
Loggieville.....	52 50	16 00			
Lower Caraquet.....	24 00	43 00			175 00
Miscou.....					
Negusac.....	12 00	68 00			86 12
Nelson.....	100 00	19 50	2 50	2 50	3 33 00
Newcastle.....	162 58	18 00	14 88	12 22	1000 00
Paquetville.....	16 47	69 50	10 60	2 48	250 00
Petit Rocher.....	90 00	56 00	8 00	2 00	302 00
Pokemouche, (Upper).....	30 00	29 00			170 00
Pokemouche, (Lower).....		14 00	4 00	1 30	64 00
Red Bank.....					300 00
Renous Bridge.....	67 25	12 00			70 00
Richibucto.....	24 18	22 50		1 15	435 00
Rogersville.....	38 50	46 50	6 00	6 00	400 00
Shippegan.....	25 00	7 00			
St. Andrew.....	14 50	8 00	2 00		
St. Ann.....		6 00	3 15	1 40	
St. Basil.....	50 00	74 00	4 25	3 40	350 00
St. Charles.....	20 00		2 50	2 50	500 00
St. Francis Xavier, (Madawaska).....	17 20	143 00	5 00	2 00	1000 00
St. Francis of Assisi, (Clair).....	6 71				200 00
St. Hilaire.....	43 00	38 00	2 37		378 00
St. Ignatius.....	9 41	22 00			250 00
St. Isidore.....		31 50	8 93	3 00	36 50
St. Jacques.....	25 00	52 00	2 00	2 00	250 00
St. Leonard.....	20 00	44 00	5 00	5 00	170 00
St. Louis.....			17 00	16 00	400 00
St. Theresa.....	30 00	64 60	5 75		160 00
Tobique.....	7 43				
Tracadie.....	40 00	156 00	5 00	5 00	750 00
Upper Bay du Vin, (St. Margarets).....			5 00	5 00	
TOTALS.....	2774 98	1733 10	212 42	134 96	33574 84

LOUIS O'LEARY, Chancellor.

CHATHAM, N. B., January 21st, 1905.

**Thomas Francis, by the Grace of God, and favor of the
Apostolic See, Bishop of Chatham :**

*To the Clergy, Religious Orders and Laity of the Diocese,
Health and Benediction in the Lord :—*

DEARLY BELOVED,—

In the Ten Commandments God makes known His will to man for the double purpose of instructing and sanctifying him ; but it is not sufficient for man to know the will of God, he must also endeavor to fulfil it in the various actions of his daily life.

In our pastoral instructions last year and the preceding year We explained the first and second commandments and made known the duties arising from them, viz: the necessity and conditions of prayer and the honor and reverence we owe to the Divine Name.—“I am the Lord, thy God. . . . Thou shalt not have strange gods before me,” and “Thou shalt not take the name of the Lord, thy God, in vain.” (Exodus 20—1,5,7.)

We would continue the same course of instruction this year, but We deem it advisable to draw your attention for the present, to another subject of very great importance, viz: that of Temperance —and We feel compelled to make this digression on account of the growing abuse of intoxicants especially among our young people. The deplorable scenes connected with the last Dominion elections, resulting in the loss of life to so many should open the eyes of our citizens, and make them devise some means of checking the spread of the dreadful plague of intemperance equally destructive of body and soul for so many of our otherwise deserving fellow-men.

Our legislators mean well in their different enactments regarding the liquor traffic ; but no human law is perfect, and if

the people in general do not unite in good faith in carrying out the spirit and purpose of the law there will always be found some way to evade it. This duty of faithful cooperation in the execution of the law is principally incumbent on our first citizens, and those who wish to be looked upon as the leaders and guides of the people and who seek their suffrages at times of local and general elections. How cruel and unjust it is therefore for this class of our people to connive at the degradation and moral ruin of the unfortunate weaklings amongst us by the importation, at the approach of every electoral campaign, of enormous quantities of adulterated and poisonous liquors! Would that those blinded men could be made sensible of the flagrant wrong they are doing in the community by the unscrupulous and lavish use of the deadly beverages they so criminally dispense to others! It is not always the pitiful creatures who so easily allow themselves to become the victims of false friends who should bear all the responsibility in this matter. The importers, the vendors of the fell drugs, the *generous* donors of the "free drink tickets," the keepers of private back-dens—all these and their cooperators must be held accountable before God and man for the sin and scandal committed and the ruin caused to so many poor families.--"He that shall scandalize one of these little ones that believe in me it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depths of the sea.—Woe to the world because of scandal" (St. Matth. 18—6,7); and St. Paul says, "If meat scandalize my brother I will never eat flesh, lest I should scandalize my brother" (1 Cor. 8—13:) "He that deceiveth the just in a wicked way shall fall in his own destruction" (Prov. 28—10): and again "a friend of fools shall become like to them" (Prov. 13—20).

We do not wish, Dearly Beloved, to exaggerate in a matter of such vital importance at the sacrifice of truth or right reason, for no good can thereby be obtained. and the cause of temperance would be injured rather than benefitted by such a

course. Neither do We say that total abstainers are the only temperate people in the community ; nor do we maintain that the use and sale of intoxicating liquor are "*per se*," as the theologians express it, that is, in themselves, an intrinsic evil and prohibited by the law of God, any more than the use of poison, or powder and shot, or guns and swords, is forbidden in a free country. Liquor—even intoxicating liquor—is one of God's gifts to man for his use and benefit, and it is not the use of any of God's gifts, but on the contrary their abuse that constitutes sin and crime ;—and the greater the gift the more criminal is the abuse of it. Faith is one of Heaven's greatest graces and the abuse of it, or by apostacy the loss of it, is one of the greatest sins ; health is a blessing from above, but if we ruin it by a life of dissipation and luxury we greatly offend our beneficent Creator ; medicine is also an excellent gift, but if we take too much of it, it becomes prejudicial to us ; sleep and food and drink are given us by our Heavenly Father, but if we overindulge our bodies in one or the other we transgress the divine precept and are guilty of sin. The same may be said of intoxicating liquor. It, too, is a gift of God, and it is the unlawful and unreasonable abuse which men make of it and not its permissible use that we must guard against. Here, however, I will freely acknowledge that owing to the weakness and folly of men the abuses resulting from intoxicants are unfortunately very numerous and of the most ruinous nature for the temporal and spiritual welfare of a very large number of our people.—Let us examine some of these evil effects.

The excessive use of intoxicants, in the first place, impoverishes and degrades man. We have not far to go, nor long to think, to find examples of those who, once wealthy, refined and respected, soon became paupers, shunned and despised by all on account of excesses in drink. How applicable here are the words of the Royal Psalmist : "And man when he was in honor did not understand ; he is compared to senseless beasts, and is become like to them !" (Ps. 48—13.) We should also consider

and weigh well the following texts from Sacred Scripture: "Wine drunken with excess raiseth quarrels and wrath and many sins" (Eccli. 31—38)—"A workman that is a drunkard shall not be rich" (Eccli. 19—1)—"He that is delighted in passing his time over wine leaveth a reproach in his strongholds" (Prov. 12—11)—"Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drink (Heb. 2—15)—"A drunken woman is a great wrath, and her reproach and shame shall not be hid" (Eccli. 26—11.) "Who hath woe? Whose father hath woe? Who hath contentions? Who fall into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups." (Prov. 23—29, 39)—"Wine hath destroyed very many" (Eccli. 31—30)—"Woe to you that rise up early in the morning to follow drunkenness; and to drink to the evening, to be inflamed with wine. The harp and the lyre, and the timbrel, and the pipe, and wine are in your feasts; and the work of the Lord you regard not, nor do you consider the work of His hands."— (Isaias 5—11, 12.) And lastly St. Paul warns us not to keep company with a brother if he be a drunkard and with such a one not so much as to eat. The foregoing texts so clearly describe the conduct of the drunkard and the punishment which he draws down upon himself that We need not dwell longer upon them.

Thus intemperance reduces man to poverty and robs him of his good name, his reputation and his social standing. It brings upon him misery and humiliation and shame; and not only upon himself but upon his family, upon those whom he vowed to love and cherish, honor and respect, to instruct and support. By drink he fails in all these sacred obligations, and instead of cherishing his own, he maltreats and abandons them; instead of honoring them, he dishonors and disgraces them, he leaves them to cold and starvation; instead of being a guide and an example to them in the upward path of duty, he becomes a stumbling block and a scandal, leading them downward to sin

and perdition, to temporal and eternal ruin.

The testimony of the Fathers is equally clear and strong on this same subject. St. Bernard says: "Drunkenness weakens the body and enchains the soul; it begets trouble in the mind and fury in the heart." St. Basil asserts that "while vigilance and sobriety make men, drunkenness makes wild beasts of men."—"Where there is drunkenness," says St. John Chrysostom, "there is Satan, there are obscene words, blasphemy and imprecations." "The intemperate man," says the same Saint, "is not only useless to society in private and public affairs, but his very appearance inspires disgust and oftentimes horror and fear." We will end these quotations with the testimony of one more of the Fathers, viz: St. Jerome, who says, "Mount Etna, Mount Vesuvius, Mount Olympus which continually vomit fire and flames, do not burn with greater heat than the blood of the young people inflamed with drink."

The lovers of strong drink may allege as an excuse that liquor nourishes the body and enables it to endure hard labor,—that it gives courage in difficulties and dissipates care. Yes,—it may produce some of these effects, but how long do they last? and at what price and peril are they procured? Some years ago a celebrated Canadian doctor was asked if alcoholic drinks could give strength to the body and enable it to endure more easily fatigue, cold, etc., and the following is his reply: "According to experiments by such *savants* as Ludger, Lallemand and others, it is clearly demonstrated that alcohol is not a substance assimilable with our tissues, but a simple stimulant of the digestive organs; and although alcoholic drinks seem to enable the body to support more easily labor, fatigue, cold, etc., the experience of the learned shows that it is only a momentary and deceptive stimulus which leaves after it a depression hurtful to the movements of the body and the activity of the mind." A Committee of British Parliament in a report on the effects of strong dr. says: "Intemperate parents, according to the testimony

of the most distinguished doctors, transmit the corruption to their children. The pestilence of strong liquor passes from the breast of the mother to the suckling child, so that the fountain of life through which nature communicates pure and wholesome nourishment to childhood, is poisoned at its very source. A sickly appetite is created, which grows with the child and becomes strong as his weakness increases."

Immoderate drinking destroys reason and all the mental faculties. Reason tells us that we should eat and drink to live, but the intemperate man inverts this order of nature and lives in order to eat and drink. "Wine and drunkenness take away the understanding," says the prophet Osu (Osa. 4—11). Intoxication stupifies the mind and turns it from God to earthly things. "They have gone astray in drunkenness; they have not known him that seeth; they have been ignorant of judgment." (Isaias 28—7). It also weakens the will and renders it incapable of resisting temptation or of taking any good resolution. It is the fruitful source of most of the evils amongst our young men. Sir Matthew Hale, the great English judge, says, "that four crimes out of five were the issue of drink,"—and Chief Justice Davis of New York writes, "Of all the causes of crime, intemperance stands out the unapproachable chief." In 1890 the Ontario Government appointed a Commission, of which the late Hon. T. W. Anglin, formerly of this Province, was a member, to collect information regarding the inmates, etc., of prisons, reformatories, etc. Of the guardians of several of these institutions the commissioners asked the question: What in your opinion is pre-eminently the chief cause of crime? And the answer generally was "Intoxication and ignorance and want of parental vigilance over the young." All complained that young boys and girls were allowed on the streets till a late hour at night in the company of unworthy persons and hence many disorders arose; but the principal cause of the many crimes was intemperance.

Incomparably the greatest, however, and the most irreparable of all evils resulting from intemperance is the loss of the soul. Faith teaches that one mortal sin is sufficient to damn a soul for all eternity. Now deliberate drunkenness is one of the greatest sins against God and against man himself, for it destroys the image and likeness of God in man and places the sinner himself beyond the pale of salvation should he be called out of the world in that sad state. In the commission of other crimes the sinner retains his reason and can always cry out to a Merciful Father for pardon, as the penitent thief did; but in drunkenness reason is destroyed and if death strikes the helpless wretch before he recovers the use of it, no priest—no power on earth—and, may we say it—no power in Heaven can absolve him from his sins. "Destruction is thy own, O Israel!" (Ose. 13—9). St. Paul, in different parts of his epistles to the early Christians, enumerates drunkards among those "who shall not obtain the Kingdom of God." (Gal. 5.—I Cor. 6.)

The evils of intemperance being therefore so great, Dearly Beloved Brothers of the Clergy, it is our duty as faithful watchmen on the towers of Israel to raise our voice against the iniquities of intemperance and to warn our people against the dangers for soul and body to which they are so much exposed by the excessive use of intoxicating drinks. If we remain silent the responsibility of many lost souls shall be upon us; but if our warnings—our repeated warnings—be not heard and our people continue in their evil course their blood will not be required at our hands. "Son of man, I have made thee a watchman to the house of Israel, and thou shalt hear the word out of my mouth, and shall tell it to them for me. If when I say to the wicked: Thou shalt surely die, thou declare it not to him, nor speak to him that he may be converted from his evil way and live; the same wicked man shall die in his iniquity, but I will require his blood at thy hands. But if thou give warning to the wicked and he be not converted from his wickedness and from his evil way; he shall die in his iniquity but

thou hast delivered thy soul. (Ezech 3—17, 18, 19.)

Let us endeavor to uphold the laws of the country and of our municipality, whatever they may be, regarding the liquor traffic. These laws may be more or less faulty and imperfect, but they are made for the betterment of the people and we should obey them whilst endeavoring to amend and improve them. Temperance societies should be established wherever practicable and the best efforts of the Pastor should be used to maintain them in a state of efficiency. In the words of the Council of Baltimore: "We warn Catholics engaged in the sale of intoxicating drinks to consider seriously by how many and how great dangers, by how many and how great occasions of sin, their business, though in itself not unlawful, is surrounded. Let them, if they can, choose a more becoming way of making a living; let them, at any rate, strive with all their might to remove occasions of sin as well from themselves as from others. They must not sell drink to minors.....nor to those who, they foresee, will abuse it. They must keep their saloons closed on Sunday, and never allow blasphemy, cursing, or obscene language." Nor can We more appropriately terminate this Pastoral than by further quoting from the decrees of the same Council: "It is from the priests of the Church that We especially hope for assistance in this work; for upon them God has imposed the duty of imparting the word of life and of propagating sound morality among the people. Let them never cease to cry out boldly against drunkenness and whatever leads to it. Now as....moderate drinking leads in many cases to drunkenness, we are called upon to cry out boldly against that which leads to drunkenness as well as drunkenness itself, and therefore, we are called upon to preach total abstinence and that too on the ground that "he that loveth the danger shall perish in it".... Let them bear in mind the teaching of the Apostle, and earnestly admonish their people "that drunkards shall not inherit the Kingdom of Heaven." Those of their flocks who presumptuously deem themselves above the danger of temptation should be warned that "he that loveth the danger shall perish in it."

And since the moving force of instruction should be strengthened by the attractive power of good example, the clergy themselves should in this matter be patterns to their flocks, exhibiting in their own conduct living models of the virtue of temperance."

By virtue of faculties received from the Holy See We grant the same dispensations in the Lenten Fast and Abstinence as last year, the rules therefore will be the same.

This Pastoral shall be read in every church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

† THOS. F. BARRY,

Bishop of Chatham.

Chatham, N. B.,

February 21st, 1905, Feast of the Prayer of Our Lord on Mount Olivet.

LOUIS O'LEARY,
Secretary.

MANDEMENT

DE MONSIEUR THOS. F. BARRY, EVÊQUE DE CHATHAM.

THOMAS-FRANÇOIS, PAR LA MISÉRICORDE DE DIEU ET DU
SAINT-SIEGE APOSTOLIQUE, EVÊQUE DE CHATHAM.

*Au Clerge seculier et regulier, aux Communautés religieuses
et aux fideles de notre diocese, Salut et benediction en Notre-
Seigneur.*

NOS TRES CHERS FRERES:

Par ses dix commandements Dieu manifeste sa volonté aux hommes et pour les instruire et pour les sanctifier; il ne suffit donc pas à ceux-ci de connaître la volonté divine, mais ils doivent s'efforcer de l'accomplir dans les différents actes de leur vie quotidienne.

Dans nos instructions pastorales de l'an dernier et de l'année précédente, Nous vous avons expliqué le premier et le deuxième commandements, et Nous vous avons fait connaître les devoirs qui en dérivent: la nécessité de la prière et ses conditions, puis l'honneur et le respect que nous devons au Saint Nom de Dieu.—“Je suis le Seigneur, votre Dieu.... Vous n'aurez pas de dieux étrangers en ma présence,” et “Vous ne prendrez point en vain le nom de Seigneur votre Dieu.” (Exode 20-37.)

Nous poursuivrons cette année le même cours d'instruction, mais Nous jugeons à propos d'attirer présentement votre attention sur un autre sujet d'une très grande importance: celui de la Tempérance, et Nous Nous sentons forcés de faire cette digression, par le croissant abus des liqueurs enivrantes, surtout chez les jeunes gens. Les scènes déplorables qui se sont passées lors des dernières élections fédérales et qui ont coûté la vie de

plusieurs, devraient ouvrir les yeux de nos citoyens et les pousser à trouver quelque moyen d'arrêter l'expansion de la terrible plaie de l'intempérance qui ruine également le corps et l'âme d'un trop grand nombre de nos compatriotes dignes d'un meilleur sort.

Nos législateurs ont d'excellentes intentions en faisant diverses ordonnances relativement au trafic des liqueurs enivrantes; mais nulle loi humaine n'est parfaite et, si le peuple en général ne s'unit pas de bonne foi pour mettre en pratique l'esprit de la loi et lui faire atteindre son but, on trouvera toujours quelque moyen de l'éluder. Cette obligation de coopérer fidèlement à l'exécution de la loi, incombe tout d'abord à nos principaux citoyens et à ceux qui veulent se donner pour conducteurs et guides du peuple, recherchant ses suffrages pour obtenir des places d'honneur et de l'avancement personnel, surtout aux époques des élections locales ou fédérales. Quelle cruauté donc, et quelle injustice, de la part de cette classe de nos hommes, de coopérer à la dégradation et à la ruine morale de malheureux êtres sans énergie, comme il s'en trouve parmi nos compatriotes, par l'importation, à l'approche de chaque campagne électorale, d'énormes quantités de boisson frelatées et empoisonnées! Plût au Ciel que ces aveugles pussent comprendre le tort immense qu'ils font aux populations par l'usage qu'ils font, sans scrupule comme sans mesure, des boissons mortelles qu'ils servent si criminellement aux autres! Les pauvres gens, dignes de toute notre pitié, qui se laissent trop facilement séduire par de faux amis dont ils deviennent les victimes, ne devraient pas toujours être seuls tenus responsables de ce qui arrive. Ceux qui importent et ceux qui vendent ces drogues déléteres, les *genereux* distributeurs de "billets gratuits pour boire," ceux qui tiennent les arrière-boutiques ou buvettes privées, voilà ceux qui, avec leurs coopérateurs, doivent porter la responsabilité, devant Dieu et devant les hommes, des péchés commis, des scandales donnés et de la ruine apportée à tant de pauvres familles. "Si quelqu'un est un sujet de scandale à un

"de ces petits qui croient en moi, il vaudrait mieux pour lui "qu'on lui attachât au cou une meule de moulin et qu'on le jetât "au fond de la mer.—Malheur au monde à cause de ses scandales." (MATTH. 18-6, 7.) Et saint Paul nous dit : "Si ce que je mange "scandalise mon frère, je ne mangerai plutôt jamais de chair pour "ne pas scandaliser mon frère." (1 COR. 8-13)— "Celui qui séduit "les justes en les poussant dans une mauvaise voie, tombera lui-même dans la fosse qu'il avait creusée." (PROV. 28-10); et encore : "L'ami des insensés leur ressemblera." (PROV. 28-20.)

Nous ne voulons pas, Nos très chers Frères, faire d'exagération en un sujet d'une importance aussi vitale; Nous voulons, au contraire, rester dans les strictes limites de la vérité et de la saine raison, car, autrement, Nous ne ferions pas le bien que nous désirons et Nous nuirons plutôt à la cause de la tempérance que Nous voulons promouvoir. Nous ne prétendons pas que ceux qui s'abstiennent totalement des liqueurs enivrantes, sont les seules personnes vraiment sobres; Nous ne soutenons pas non plus que l'usage et le commerce de ces boissons sont "*per se*," selon l'expression des théologiens, c'est-à-dire en eux-mêmes, un mal intrinsèque et défendu par la loi de Dieu, pas plus que l'usage du poison, de la poudre et des balles, des fusils et des épées, n'est défendu dans un pays libre. Les liqueurs, même celles qui enivrent, sont un des présents de Dieu à l'homme, et le péché ou le crime consistent dans l'abus et non dans l'usage des dons de Dieu. Plus le don est grand et précieux, plus son abus devient criminel. La Foi est un des plus grands bienfaits du Ciel : en abuser ou la perdre par l'apostasie, est un des plus grands péchés. La santé est un don d'en haut : si nous la ruinons par une vie de dissipation et de débauche, nous offensoons gravement notre bienfaisant Créateur. Les médicaments sont aussi un don précieux, mais en prendre trop devient aussi nuisible. Le sommeil, la nourriture, le breuvage nous sont donnés par notre Père du Ciel, cependant l'excès dans l'usage de l'un ou de l'autre est une violation de la loi divine et un péché.—Il en est de même des liqueurs enivrantes.

Elles, aussi, nous ont été données par Dieu et ce n'est pas contre leur usage légitime, mais contre l'abus illicite et déraisonnable qu'en font les hommes, que nous devons nous prémunir. Toutefois, Nous reconnaissons pleinement que, eu égard à la faiblesse et à la sottise des hommes, les abus des boissons enivrantes sont malheureusement très-nombreux et souverainement dommageables au bien-être temporel et spirituel d'une immense partie de nos populations. Etudions quelques-uns de ces effets pernicioeux.

Tout d'abord, l'usage excessif des spiritueux appauvrit et dégrade l'homme. Inutile d'aller bien loin, de chercher longtemps pour trouver comme exemples, des hommes qui, naguère riches, honorables et respectés, sont bientôt devenus pauvres, délaissés et méprisés de tous, à cause de leur ivrognerie. C'est bien à ceux-là qu'il faut appliquer les paroles du Roi-psalmiste : "Et l'homme, tandis qu'il était en honneur, n'a point compris : il a été comparé aux bêtes qui n'ont point de raison et il leur est devenu semblable." (Ps. 48-13.) Méditons encore et pesons bien les textes suivants tirés des Saintes Ecritures : "Le vin bu avec excès produit la colère et l'emportement et attire de grandes ruines." (ECCLI. 31-38)—"L'ouvrier qui est ivrogne, ne deviendra jamais riche." (ECCLI. 19-1).—"Celui qui passe son temps à boire du vin avec plaisir, laissera des marques de sa honte dans ses places-fortes." (PROV. 12-11).—"Malheur à celui qui mêle son tiel dans le breuvage qu'il donne à son ami et qui l'enivre." (HABAC. 2-15).—"La femme ivrogne sera un sujet de colère et de honte et son infamie ne sera pas cachée." (ECCLI. 26-11).—"A qui dira-t-on : Malheur ? Au père de qui dira-t-on : Malheur ? Pour qui seront les querelles ? Pour qui les précipices ? Pour qui les blessures sans sujet ? Pour qui la rougeur et l'obscurcissement des yeux ? Sinon pour ceux qui passent le temps à boire du vin et qui mettent leur plaisir à vider les coupes." (PROV. 23-29, 30).—"Le vin en a perdu plusieurs." (ECCLI. 31-30).—"Malheur à vous qui vous levez dès le matin pour vous enivrer et pour boire jusqu'au soir sans d'être

"échauffés par le vin. Le luth et la harpe, les flûtes et les tambours et les vins se trouvent dans vos festins, et vous n'avez aucun égard à l'œuvre du Seigneur et vous ne considérez point les ouvrages de ses mains." (Is. 5-11,12.) Enfin saint Paul nous avertit de ne pas faire société avec un frère qui est ivrogne et même de ne pas manger avec lui. Ces textes, que Nous venons de citer, peignent si clairement la conduite de l'ivrogne et le châtement qu'il s'attire, que nous n'avons pas besoin de les commenter davantage.

Ainsi l'intempérance réduit l'homme à la pauvreté et lui enlève sa renommée, son honneur et sa position sociale. Elle lui apporte la misère, l'humiliation et la honte qui s'attachent non seulement à sa personne, mais encore aux membres de sa famille, à ceux qu'il a juré d'aimer et de chérir, qu'il doit honorer et respecter, et qu'il est tenu de nourrir et d'instruire. L'intempérance lui fait violer ces obligations et, au lieu de chérir les siens, il les maltraite et les délaisse; au lieu de les honorer, il les déshonore et les disgracie; au lieu de pourvoir à leurs nécessités, il les laisse souffrir du froid et de la faim; au lieu d'être leur modèle et leur guide dans le chemin du devoir, il leur est une pierre d'achoppement et un objet de scandale qui les mène au péché, à la perdition, à la ruine temporelle et éternelle.

Le témoignage des saints Pères, sur ce sujet de l'intempérance, n'est ni moins clair ni moins fort. "L'ivrognerie affaiblit le corps et enchaîne l'âme: elle met la confusion dans l'esprit et la furie au cœur, dit saint Bernard."—"Saint Basile avance que tandis que la vigilance et la sobriété font les vrais hommes l'intempérance change les hommes en bêtes."—"Où est l'ivrognerie, dit saint Jean-Chrysostôme, là se trouve Satan, là s'entendent les paroles obscènes, les blasphèmes et les imprécations."—"L'homme intempérant, dit le même Saint, est non seulement inutile à la société dans les affaires publiques ou privées mais sa seule présence inspire le dégoût et souvent l'horreur et la crainte."

Terminons ces citations, par le témoignage d'un autre Père de l'Eglise saint Jérôme : "Le Mont Etna, dit-il, le Vésuve et l'Olympe qui vomissent constamment des cendres rouges et des flammes, ne brûlent pas avec une plus grande intensité que le sang des jeunes gens échauffé par les boissons enivrantes."

Ceux qui ont le goût des boissons fortes, peuvent donner pour excuse de l'usage qu'ils en font, que ces liqueurs nourrissent le corps et l'aident à supporter les durs labeurs, ou encore qu'elles donnent du courage dans les difficultés et chassent les soucis. Il est vrai que les boissons alcooliques peuvent produire quelques-uns de ces effets : mais pour combien de temps, à quel prix et à quel risque? Il y a quelques années, un célèbre médecin canadien, à qui on demandait si les boissons alcooliques pouvaient fortifier le corps et l'endurcir contre la fatigue, le froid, etc., répondit : "D'après certaines expériences faites par des savants tels que Ludger, Lallemand et autres, il est clairement démontré que l'alcool n'est pas une substance pouvant s'assimiler à nos tissus, mais qu'il est un simple stimulant pour les organes digestifs; et, bien que les liqueurs alcooliques semblent aider le corps à mieux supporter le travail, la fatigue le froid, etc., l'expérience des savants démontre qu'elles ne sont qu'un stimulus momentané et trompeur qui laisse après lui une dépression nuisible aux mouvements du corps et à l'activité de l'esprit."—Un Comité du Parlement Anglais fait, au cours d'un rapport sur les effets des boissons fortes, la remarque suivante: "Les parents intempérants, d'après le témoignage des médecins les plus distingués, transmettent la corruption à leurs enfants, Le goût funeste de l'alcool passe du sein de la mère à l'enfant qu'elle nourrit, en sorte que la fontaine de vie d'où la nature tire pour l'enfance une nourriture pure et saine, est empoisonnée à sa source même. Une soif malsaine se manifeste tout d'abord, elle croit avec l'enfant et devient forte à mesure que la faiblesse de celui-ci augmente."

L'usage immodéré des liqueurs fortes détruit la raison

et toutes les facultés mentales. La saine raison nous dit que nous devons manger et boire pour vivre, mais l'intempérant renverse cet ordre de la nature et il vit pour manger et boire. "Le vin et l'enivrement font perdre le sens." (OSÉE 4-11.)—L'ivresse abrutit l'esprit et le détourne de Dieu pour l'attacher aux créatures. "Ils chancellent dans leur ivresse ; ils n'ont point connu le Prophète, ils ont ignoré la justice." (Is. 28-7.)—Elle affaiblit aussi la volonté et la rend incapable de résister aux tentations ou de prendre aucune bonne résolution. Elle est la source féconde du plus grand nombre des vices de nos jeunes gens.—Sir Mathieu Hale, le célèbre juge Anglais, dit : "que sur cinq crimes, il y en a quatre qui sont la conséquence de l'ivrognerie," et le juge en chef Davis, de New York, écrit que "l'intempérance est sans conteste la première de toutes les causes du crime."—En 1890, le Gouvernement d'Ontario établit une commission dont feu l'Honorable T. W. Anglin, autrefois de cette Province, faisait partie, et qui était chargée de prendre certaines informations au sujet des malheureux internés dans les prisons, les écoles de réforme, etc. Les commissaires posèrent aux gardiens de plusieurs de ces établissements la question suivante : "Quelle est, d'après votre opinion, la cause principale et dominante du crime?" Et la réponse fut : "l'ivrognerie, l'ignorance et le défaut de surveillance des parents, à l'égard de leurs enfants." Tous déplorèrent la liberté laissée aux jeunes gens des deux sexes d'errer sur la rue jusqu'à une heure avancée de la nuit, en compagnie de personnes de mœurs plus que douteuses, ce qui était la source de beaucoup de désordres, mais la principale cause des crimes si nombreux était l'intempérance.

Cependant la perte de l'âme est incomparablement le plus grand et le plus irréparable de tous les maux causés par l'intempérance. La foi nous apprend qu'un seul péché mortel suffit pour damner à jamais. Et l'ivresse délibérée est un des plus grands péchés contre Dieu et contre l'homme lui-même, puisqu'elle efface en celui-ci, l'image et la ressemblance de Dieu

et met le pécheur hors de la voie du salut, si la mort vient le frapper en ce triste état. En commettant d'autres crimes le pécheur garde sa raison et il peut toujours se repentir et demander pardon au Père des miséricordes, comme le fit le larron repentant ; mais, pendant l'ivresse, la raison n'est plus là et, si la mort frappe ce malheureux abandonné à lui-même, avant que l'intelligence ne lui revienne, nul prêtre, nulle puissance sur la terre, nous pouvons même ajouter, nulle puissance au ciel ne peut l'absoudre. "Votre perte, ô Israël, ne vient que de vous." (OSÉE 13-9.) En maints endroits de ses épîtres aux premiers chrétiens, saint Paul range les ivrognes parmi ceux "qui n'obtiendront pas le royaume de Dieu." (GAL. 5, 1. COL. 6.)

Puisqu'ils sont si funestes les maux de l'intemperance, il est de notre devoir, Nos très-chers Frères dans le Sacerdoce, à nous qui devons être les sentinelles vigilantes sur les tours d'Israël, d'élever nos voix contre les iniquités de l'ivrognerie et de prémunir notre peuple contre les dangers spirituels et corporels auxquels ils s'exposent si gravement par l'abus des boissons échauffantes. En gardent le silence nous nous rendons responsables de la perte d'un grand nombre d'âmes. Et si les populations qui nous sont confiées restent sourdes à nos avertissements réitérés et demeurent dans leur voie funeste, leur sang ne nous sera pas réclamé.

"Fils de l'homme, je vous ai donné pour sentinelle à la "maison d'Israël et vous écouterez la parole de ma bouche et "vous leur annoncerez ce que vous avez appris de moi. Si, "lorsque je vous ordonnerai de dire à l'impie : vous serez puni de "mort ; vous ne le lui annoncez pas et si vous ne lui parlez pas "afin qu'il se détourne de la voie de son impiété et qu'il vive, "l'impie mourra dans son iniquité ; mais je vous redemanderai son "sang. Si, au contraire, vous annoncez la vérité à l'impie et "qu'il ne se convertisse point de son impiété et qu'il ne quitte "point sa voie impie, il mourra dans son iniquité, mais, pour "vous, vous aurez délivré votre âme." (EZECH. 2—17, 18, 19).

Travaillons à appuyer, quelles qu'elles soient, les lois du pays et de notre municipalité au sujet du commerce des liqueurs. Ces lois peuvent être plus ou moins imparfaites et défectueuses, mais elles ont été faites pour le bien des populations et nous devons les observer, tout en travaillant à les faire corriger et améliorer. Des sociétés de tempérance devraient être établies partout où la chose est possible et le prêtre devrait s'efforcer par tous les moyens en son pouvoir de les rendre efficaces. Avec les Pères du Concile de Baltimore : "Nous conjurons les Catholiques qui font le commerce des liqueurs enivrantes, de considérer sérieusement les nombreux et immenses dangers, les multiples et imminentes occasions de péché qui accompagnent leur commerce, bien que celui-ci ne soit pas en lui-même illicite. S'il est possible, que ces marchands se choisissent un moyen plus convenable de gagner leur vie ; à tout prix, qu'ils fassent tous les efforts possibles pour s'enlever à eux-mêmes et aux autres toute occasion de péché. Ils ne doivent pas vendre de boissons aux mineurs... ni à ceux qu'ils savent en abuser. Ils doivent tenir leurs établissements fermés le dimanche et ne jamais tolérer chez eux le blasphème, les juréments et les propos obscènes."

Nous ne pouvons terminer cette Lettre Pastorale en termes plus appropriés qu'en faisant encore l'emprunt suivant aux décrets du même Concile : "C'est surtout des prêtres de l'Eglise que nous attendons la coopération en cette œuvre, car Dieu leur a imposé l'obligation de distribuer la parole de vie et d'établir la saine moralité parmi le peuple. Qu'ils ne cessent donc jamais de tonner contre l'ivrognerie et contre tout ce qui y mène. Et, puisque... l'usage modéré des liqueurs conduit souvent à l'ivrognerie et que nous devons prêcher sans merci contre ce qui mène à l'ivrognerie aussi bien que contre l'ivrognerie elle-même, c'est donc notre devoir de prôner l'abstinence totale, nous appuyant sur ce motif que Celui qui aime le danger y périra."—"Puis, comme la force motrice de l'instruction est grandement aidée par la puissance attractive du bon

"exemple, les Pasteurs doivent être, à ce sujet les modèles de
"leurs troupeaux, se montrant, dans leur conduite, des exemples
"vivants dans la vertu de tempérance."

En vertu des facultés obtenues du Saint-Siège, Nous accordons pour le jeûne et l'abstinence du Carême les mêmes dispenses que celles de l'année dernière : le réglemenet du Carême sera donc le même.

Cette lettre pastorale sera lue dans chaque église du diocèse au premier office dominical qui s'y fera après sa réception.

+ THOMAS F. BARRY,

Evêque de Chatham.

Chatham, N. B.

21 février 1905.

LOUIS O'LEARY,

Secrétaire.

(Circular.)

CHATHAM, N. B., March 8th, 1905.

REVEREND FATHER,—

We beg to inform you that We have received last evening (March 7th) the Apostolic Indults renewing the extraordinary faculties for the Diocese for the coming five years, and as soon as We can conveniently do so, will forward to you a copy of the faculties granted to you in virtue of the new Indults. In the meantime you can continue to use the same faculties as before with the exception of that of saying Mass "de requiem" twice during the week on double feasts, which faculty is not included in the new ones just received but which We hope to receive before long. When the new copies are sent to you We would request you to be careful to particularly observe what changes have been made.

Yours very truly in Xto,

† THOS. F. BARRY,

Bishop of Chatham.

(Circular.)

CHATHAM, N. B., March 8th, 1905.

REV. FATHER,

Wishing to sell the pews in Bathurst Church during the coming summer We are endeavoring to formulate a system of pew-legislation which will for the most part be applicable to the sale of pews in all new Churches in similar circumstances.

In many of the parishes, as in Bathurst, the parishioners are encouraged to contribute to the construction of a new church, by a promise that account shall be kept of all their contributions and credit will be given them for the same when the pews are sold. As in many cases receipts are given for these contributions We will refer to them as "Credit Receipts."

During the construction of a church many changes take place. Contributors die or move away from the parish, &c., so that it becomes necessary to have some set of rules governing the question as to the person who is entitled to claim the benefit of this promise to give credit at the sale of the pews. This We have endeavored to do by the short set of rules entitled "Scheme For Regulating the Reception of Credit Receipts at First Sale of Pews." The matter of the sale of the Pews We treat in the "Scheme of Pew Legislation."

We forward both these proposed systems to you for consideration inviting you to make any suggestions or objections that your judgment and experience may deem advisable so that in drawing up a final system We may be aided by your advice and thereby enabled to formulate the system applicable to the greater number of new churches in the Diocese.

Kindly send your reply as soon as possible.

Yours very truly in Xto,

† THOS. F. BARRY,

Bishop of Chatham.

Scheme for Regulating the Reception of Credit Receipts in Payment of Pews at the First Sale.

1. All credit-receipts otherwise acceptable shall be received for their face value in payment of amounts bid on pew.
2. All persons who in the estimation of the Committee constitute one family may combine their receipts to pay the amount bid by the existing head of the family.
3. No transfer of receipts outside the family is permissible.
4. The credit receipts given to any one who has died before the date of sale shall revert to the now existing head of the family and shall be received from him or her in payment of bid at first sale of pews.
5. Widows who by the death of their husbands have become head of the family, lose their right by a subsequent marriage and their credit receipts shall revert to their eldest son or in default of son to their eldest daughter, or if no children exist the family shall be considered extinct, and the credit receipts shall cease to be of value.
6. Should a daughter who is now considered the head of the family marry into another family, she loses her position as head of the family and her credit receipts revert to her brother or sister should such exist or in default of brother or sister shall cease to be of value.
7. After the first sale of pews no consideration shall be taken whatsoever of credit-receipts.

Scheme for Pew Legislation.

I. The pews shall be sold at public auction and given to the highest bidder. Half the amount bid must be paid on purchase of the pew and balance within six months after the sale, upon the expiration of which time should the amount not be forthcoming the pew shall revert to the Church to be resold at public auction.

II. The purchaser of a pew in the Upper Church shall be entitled to the corresponding pew in the Basement Church unless it is specified at the sale that no corresponding pew exists in the Basement Church.

III. Persons having contributed.....or more to the construction of the Church, or those who now contribute..... shall be free to bid on the first.....ranges of pews. Those who have contributed or more or those who now contribute..... may bid on the second..... ranges. All shall be free to bid on the remaining ranges.

After the first sale, however, all shall be absolutely free to bid on any pew in the Church.

IV. Credit receipts which receive approval according to the subjoined regulations for such receipts, shall be received in payment of the amount bid on pew at first sale. If not sufficient to pay the entire amount of bid the balance must be paid in cash. Any surplus credit receipts remaining after the first sale of pews and payment of annual rent for the first year shall cease to be of value and shall not be received in payment of other annual rents.

V. Should any person holding credit receipts require two pews for self or family, and not for others or to rent, he may bid on both pews and at the first sale his credit receipts shall be

accepted in partial or total payments bid on both pews.

VI. The purchaser of a pew shall be entitled to hold the same from date of sale until death when it shall revert to his widow. In the case of the death or remarriage of the widow it shall revert to the person, male or female, who by age or position, is the acknowledged head of the family. It shall not in any case, however, pass beyond the first generation but shall then revert to the Church to be resold at public auction.

VII. Pewholders moving from the parish and acquiring domicile elsewhere shall after one year's absence lose all title to the pew and it shall be disposed of in the same manner as after death.

VIII. Pewholders are entitled to retain their pews only as long as the annual pew-rent is paid and therefore should any pewholder neglect to pay his pew rent for one year the Church is free to withdraw the pew and resell it at public auction.

IX. The annual rent for the pews during the first five years shall be \$4.00 for the first four rows, \$3.00 for the next six rows, \$2.50 for the next six rows and \$2.00 for the remainder. Each fifth year the Church shall regulate the annual rent, raising it if necessary.

X. Every pewholder is entitled to rent half the seats in his pew provided that he has paid his annual rent, that he sublet the seats for an amount proportionate to said annual rent and that the Pew Committee be notified of the same.

XI. The pews shall be entered in the Church books under the name of the purchaser and all transactions must be carried on under that name.

XII. Every fifth row, and the pews of the gallery shall be reserved for annual sale and given to the highest bidder.

CHATHAM, N. B., May 29th 1905.

REVEREND FATHER:—

In sending you the enclosed copy of the faculties of the priests of the Diocese we beg to remark a few changes that have been made as also to call your attention to some points of import.

In Faculty 8 you will perceive that the priests no longer have power of dispensing in impediments which touch the second degree of consanguinity or affinity (*ex licita*) for marriages not yet contracted, but in marriages already contracted they may dispense for the renewal of consent in impediments touching the second degree and for converts even in impediments of the second degree alone. They can dispense in the third and fourth degrees whether mixed or simple in all other cases.

In Faculty 11 a change has been made so that the priests may now dispense in all cases of spiritual affinity "*posterquam inter baptizantem et baptizatum.*"

In Faculty 12 power is given to dispense "*super primo et secundo gradu simplici et mixto affinitatis ex illicita*" but it is to be remarked that this faculty is "*pro casibus occultis et in foro conscientiae tantum,*" and with the restriction imposed by the wording of the faculty—"dummodo nullum subsit dubium quod conjux possit esse proles ab altero contrahentium genita."

By Faculty 14 power is given "*sanandi in radice*" but only in those cases in which the priest has already received the power of dispensing in the existing impediments. The faculty is, of course, to be used only in cases of impediments which are "*dirimentia,*" when a renewal of consent is extremely difficult, and with the obligation of making the "*sanatio*" known to the party who knows of the impediment.

By Faculty 15 we see that in making use of the faculties for dispensing in matrimonial impediments the priests should express the fact that the dispensation is granted in virtue of faculties obtained from the Holy See for five years and delegated by the Bishop, as also the clause "dummodo mulier rapta non fuerit &c" unless sufficient reason excuses from so doing (Putzer, Art 10, N. 126.)

In Faculty 23 you will please remark that the faculty of saying mass twice on the same day has been reserved to us, the reason being that the restrictions imposed in the Apostolic Indult are very severe on this point. In consequence any priest who considers that he has sufficient reasons for celebrating the Holy Sacrifice twice the same day may write giving said reasons and if the reasons are sufficient the faculty will be granted to him "ad breve tempus" as the Apostolic Indult enjoins.

We desire further to remark that we have received the faculty of permitting the priests to recite the Rosary or other prayers instead of the Breviary in certain cases, which faculty we do not grant indiscriminately to the priests but we will be pleased to grant it to any one who may ask with sufficient reason.

The faculty by which "Presbyteri, Religiosi Viri ac Religiosae Sorores" may gain the indulgences "sacramentalem confessionem peragendo bis in mense" has not been renewed at present for having been granted on the 11th day of November 1902 it remains in force until the 11th day of November 1907, when we shall endeavor to obtain its renewal.

Yours truly in Xto

† THOS. F. BARRY,

Bishop of Chatham.

Thomas Franciscus Barry.

DEI ET APOSTOLICE SEDIS GRATIA, EPISCOPUS CHATHAMENSIS.

Dilecto Filio Nostro,

Reverendo D.

Presbytero

Salutem in Domino.

Tua, Reverende Domine, fidentes virtute, doctrina, et prudentia, tibi committimus sequentes facultates valituras usque ad revocationem, et dum sacro ministerio in Nostra Dioecesi fungeris:—

1° Praedicandi verbum Dei et administrandi omnia sacramenta, Confirmatione et Ordine exceptis.

2° Absolvendi ab omnibus casibus Nobis jure communi aut particulari reservatis.

3° Dispensandi justa de causa ab una vel altera bannorum proclamatione; et etiam a tribus proclamationibus, urgente necessitate. Haec autem dispensatio valet in lege Canonica tantum.

4°

Item vi Indultorum Nobis a S. Sede die 22^a Februarii 1905, ad quinquennium concessorum:—

5° Absolvendi ab haeresi et apostasia a fide et a schismate quoscumque etiam ecclesiasticos, tam saeculares quam regulares, non tamen eos qui ex locis fuerint ubi sanctum officium exercetur, nisi in locis missionum in quibus impune

grassantur haereses, deliquerint, nec illos qui judicialiter abjura-
verint, nisi isti nati sunt ubi impune grassantur haereses et post
judiciale abjuratiōem illuc reversi in haeresim fuerint relap-
si,—et hos in foro conscientiae tantum.

6° Absolvendi ab omnibus censuris etiam speciali modo
in Bulla *Apostolicæ Sedis moderationi*, die 12 Oct. 1869,
Romano Pontifici reservatis, excepta absolutione complicitis in
peccato turpi.

7° Dispensandi et commutandi voto simplicia in alia pia
opera et dispensandi, ex rationabili causa in votis simplicibus
castitatis et religionis.

8° Dispensandi in 3° et 4° consanguinitatis et affinitatis
gradu simplici et mixto tantum quoad futura matrimonia;
quoad vero praeterita in 2°, 3° et 4° mixtis, (et etiam in 2°
solo, dummodo nullo modo attingat primum gradum, cum his
qui ab haeresi vel infidelitate convertuntur ad fidem Catholi-
cam), et in praefatis casibus prolem susceptam declarandi
legitimam.

9° Dispensandi supero impedimento publicae honestatis
justis ex sponsalibus proveniente.

10° Dispensandi super impedimento criminis, neutro ta-
men conjugum machinante, et restituendi jus amissum petendi
debitum.

11° Dispensandi in impedimento cognationis spiritualis,
praeterquam inter baptizantem et baptizatum.

12° Dispensandi in casibus occultis et in foro conscien-
tiae tantum super primo et secundo gradu simplici et mixto
affinitatis ex copula illicita provenientis in linea sive collaterali,
sive etiam recta, dummodo si de linea recta agatur, nullum
subsit dubium quod conjux possit esse proles ab altero contra-
hentium genita, tam in matrimoniis scienter vel ignoranter
contractis quam in contrahendis.

13° Dispensandi super impedimentis matrimonialibus supra nominatis, etiam quando haec cumulari contingat.

14° Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo vi facultatum praedictarum dispensare jam ipse possis, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impediendi de effectu hujus sanationis.

15° Hae vero dispensationes matrimoniales, (viz: 8, 9, 10, 11, 12, 13, 14,) non conceduntur nisi cum clausula:—dummodo mulier rapta non fuerit, vel si rapta fuerit in potestate raptoris non existat; et in dispensatione tenor hujusmodi facultatum inseratur, cum expressione temporis ad quod fuerint concessae.

16° Concedendi indulgentiam plenariam primo conversis ab haeresi atque etiam fidelibus quibuscumque in articulo mortis saltem contritis, si confiteri non poterint.

17° Impertiendi benedictionem cum indulgentia plenaria omnibus Christi fidelibus in articulo mortis constitutis juxta formam praescriptam, et permittendi ut, grassantibus epidemicis vel contagiosis morbis, praedicti fideles eandem indulgentiam lucrari possint Christi Crucifixi imaginem, vel crucem ad hoc benedictam, osculando.

18° Largiendi ter in anno indulgentiam plenariam contritis, confessis et sacra Communione refectis.

19° Concedendi indulgentiam plenariam in oratione 40 horarum ter in anno indicenda diebus Episcopo benevisis, contritis, et confessis et sacra Communione refectis, si tamen ex concursu populi et expositione sanctissimi Sacramenti nulla probabilis suspicio sit sacrilegii ab haereticis et infidelibus, aut offensionis a magistratibus.

20° Lucrandi tibi easdem Indulgentias.

21° Singulis secundis feriis non impeditis officio 9 lectionum, vel iis impeditis, die immediate sequenti, celebrandi Missam de Requie in quocumque altari etiam portatili, liberandi animas secundum eorum intentionem purgatorii poenis per modum suffragii.

22° Benedicenda paramenta et alia utensilia ad sacrificium Missae necessaria, ubi non intervenit sacra unctio, et reconciliandi ecclesias pollutas, aqua ab Episcopo benedicta, et in casu necessitatis, etiam aqua non benedicta ab Episcopo.

23° Celebrandi Missam, si necessitas urgeat per unam horam ante auroram, et aliam post meridiem sine ministro, et sub dio et sub terra, in loco tamen decenti, etiam si altare sit fractum, vel sine reliquiis Sanctorum, et praesentibus haereticis infidelibus et excommunicatis, si aliter celebrari non possit.

24° Deferendi Sanctissimum Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro eisdem infirmis, in loco tamen decenti, si ab haereticis aut infidelibus sit periculum sacrilegii.

25° Benedicendi coronas precatorias, cruces et sacram numismata iisque applicandi indulgentias juxta folium a Sancta Sede approbatum, quod in Rituali Romano habetur nec non erigendi Confraternitates a S. Sede approbatas, Confraternitate SSmi Rosarii excepta, iisque adscribendi Christifideles cum applicatione omnium Indulgentiarum et Privilegiorum quae Summi Pontifices iisdem Confraternitatibus impertiti sunt.

26° Benedicendi aquam baptismalem ea breviori formula qua Missionariis Peruanis apud Indos Summus Pontifex Paulus III uti concessit, pro casu tamen necessitatis.

27° Dispensandi, quando expedire videbitur, super esu carni, ovorum et lacticiniorum tempore jejuniorum et Quadri-

gesimae, non tamen per generale Indultum sed in casibus particularibus.

28° Permittendi catholicis sibi subjectis ut feriis sextis Sabbatis, aliisque diebus quibus carnum esus vetatur, acatholicis, si in eorum mensa esse contigerat, carnes praebere valeant dummodo tamen absit ecclesiasticae legis contemptus, et ejusmodi facultate sobrie multaque circumspectione utantur, ne scandalum in catholicos vel heterodoxos ingeratur.

29° Recitandi privatim, legitima concurrente causa, matutinum cum laudibus diei sequentis, statim elapsis duabus horis post meridem.

30° Induendi se vestibus saecularibus, si aliter vel transire ad loca eorum curae commissa, vel in eis permanere non poterunt. :

Insuper vi Indulti Nobis a Sancta Sede die 16^a Martii ad quinquennium concessi, tibi subdelegamus facultatem.

31° Celebrandi bis in hebdomada Missam de Requiem occurrente etiam festo ritus duplicis, exceptis primae et secundae classis, diebus Dominicis aliisque festis de praecepto servandis, necnon vigiliis, feriis atque Octavis privilegiatis.

Et vi Indulti Nobis a Sancta Sede die 10^a Aprilis ad quinquennium concessi, facultatem.

32° Utendi in adultis sacro fonte abluendis breviori formula pro baptismo parvulorum in Rituali Romano praescripta, omitta longiori pro adultis ibidem statuta.

(Circular.)

REV. FATHER :

As the period assigned by the laws of the Church for the visitation "ad limina" approaches, we, as in duty bound, are making preparations to visit in person the Tombs of the blessed Apostles SS. Peter and Paul, and to offer the Common Father of the Faithful the expression of the homage, respect and loyalty of the clergy and faithful people of our Diocese.

It occurs to us that in this circumstance we should be able to express our sympathy for the trials and persecutions which our Holy Father endures and has endured for so many years by offering him a material token as well as the expression of our sentiments of sympathy, loyal devotion and attachment to his sacred person.

This becomes for us a more urgent duty as for many years the collection for the Holy Father, known as "Peter Pence," has not been made in the Diocese. We are therefore sure that all, both clergy and people, feel that our spirit of love for the Sovereign Pontiff should find vent, at least on the occasion of the visitation "ad limina" in a more generous contribution to the support of the many financial burdens which now weigh so heavily on the Supreme Pastor of the Church, Christ's Vicar on earth.

We therefore enjoin that at the latest on the 20th of August next, Feast of St Joachim, father of the Blessed Virgin Mary, a collection be taken up for the Pope in every mission of our Diocese and we ask our Reverend Clergy to announce this collection at least a week beforehand and to exhort the faithful for the reasons given above to contribute liberally thereto

according to their means. If in any mission church or chapel the said collection may not be made on the above mentioned day, it should be made on the first Sunday following on which the Pastor officiates therein.

We would request that the amounts so collected be sent to the Bishop's residence without delay. Knowing the generous spirit of our people we feel sure that this call now made will be cheerfully responded to and will serve to bring down upon Pastors and people the abundant blessings and graces of Almighty God.

Yours very faithfully in J. C.

† THOS. F. BARRY,

Bishop of Chatham.

CHATHAM, N. B.,

July 6th, 1905,

Octave of the Feast of SS. Peter and Paul.

"Peter's Pence" Collection.

Chatham.....	Rev. M. A. O'Keefe.....	\$ 128 71
Acadieville.....	" J. E. Dutoit.....	25 00
Baker Lake.....	" M. L. Richard.....	5 00
Balmoral.....	" John Wheten.....	3. 40
Barnaby River.....	" F. C. P. Campbell.....	28 81
Baribogue.....	" Wm. Morrissey.....	33 00
Bathurst, (Town).....	" Elol Martin, (L. T.).....	108 57
Bathurst, (Village).....	Rt. Rev. Wm. Varrily, D. P.....	45 00
Bell-dune.....	Rev. Theophilus Van de Moortel.....	55 00
Blackville.....	" S. J. Crumley.....	23 50
Boiestown.....	" H. McRory.....	5 00
Burnt Church.....	" J. G. Robichaud.....	15 00
Campbellton.....	" E. P. Wallace.....	100 00
Caraget.....	" Theophilus Allard.....	33 35
Charlo.....	" J. J. McLaughlin.....	30 00
Dalhousie.....	" A. A. Boucher.....	23 25
Drummond.....	" Felix Dugal.....	7 00
Edmundston.....	" C. L. D. Amour.....	5 00
Escuminac.....	" R. Hawke.....	20 00
Grand Anse.....	" S. J. Doucet.....	22 60
Grand Falls.....	" H. T. Joyner.....	31 00
Jacquet River.....	" W. F. Purcell.....	32 00
L'Amec.....	" J. R. Doucet.....	8 32
Loggville.....	" L. O'Leary, (L. T.).....	8 15
Lower Caraget.....	Very Rev. P. Lebastard, Eud.....	10 00
Miscou.....	Rev. R. Robichaud.....	10 00
Negusc.....	" Jos. Theberge.....	40 00
Nelson.....	" N. Power.....	50 00
Newcastle.....	" P. W. Dixon.....	16 00
Paquetville.....	" Alf. Trudel.....	50 00
Petit Rocher.....	" John Carter.....	21 22
Pokemouche, (Upper).....	" T. Fitzgerald.....	23 00
Pokemouche, (Lower).....	" Az. Trudel.....	21 44
Red Bank.....	" P. V. Duffy.....	40 00
Renous Bridge.....	" E. S. Murdoch.....	15 00
Richibucto.....	" E. J. Bannon.....	12 00
Rogersville.....	Rt. Rev. M. F. Richard, D. P.....	28 00
Shippagan.....	Rev. F. X. Ozanne.....	9 00
St. Andrew.....	" Felix Dugal, (L. T.).....	7 00
St. Ann.....	" J. G. Robichaud.....	21 00
St. Basil.....	Rt. Rev. L. N. Dugal, V.G.D.P.....	27 00
St. Charles.....	Rev. W. Venner.....	11 00
St. Francis Xavier, (Madawaska).....	" I. N. Dumont.....	19 00
St. Francis of Assisi.....	" A. Berube.....	25 00
St. Hilaire.....	" A. Comeau.....	40 00
St. Ignatius.....	" G. B. Gauvin.....	8 44
St. Isidore.....	" L. Gagnon.....	5 00
St. Jacques.....	" Max Babinenu.....	20 00
St. Leonard.....	" J. A. Babinenu.....	
St. Louis.....	" Jos. Pelletier.....	
St. Theresa.....	" W. E. Sormany.....	
Tobique.....	" F. Pelletier Eud.....	
Tracadie.....	" Jos. Levasseur.....	
Hotel Dieu, Tracadie.....	" Ed. Pattenaude.....	
St. Margaret.....		

Total, \$1,397 02

LOUIS O'LEARY, Chancellor.

CHATHAM, N. B., Sept. 22nd, 1905.

Beyond The Flaminian Gate
Rome, January 3rd, 1906.

REVEREND FATHER,

We have been informed by His Grace, the Archbishop of Halifax, that the obligation of saying certain prayers instead of hearing Mass on the suppressed holy days, viz: the Annunciation of the B. V. Mary, the Ascension of Our Lord, Corpus Christi, and the Feast of SS. Peter and Paul, has been removed by the Holy See in a letter to His Grace, dated Rome, September 11th 1906.

While exhorting, therefore, the faithful to assist at Mass when convenient on the above mentioned days and to sanctify the feast by the performance of any devotional exercises at their discretion, such is not to be strictly imposed on them as in the past. The above-cited letter does not, however, affect the Vigil of SS. Peter and Paul, and the faithful are to be duly notified that, while the obligation of assisting at Mass on the feast has been removed, that of fast and abstinence still remains in force for the Vigil.

We have already in a former Circular made known to you Our desire to see the Exercises of the Forty Hours Devotion extended throughout the Diocese wherever practicable and have expressed Our readiness to grant the requisite permission for this public Exposition of the Most Holy Sacrament whenever asked by the Pastor. In order to further encourage and facilitate the practice of this devotion, We, have, since Our arrival in Rome, requested from the Holy See a renewal of the Indult: "lucranda Indulgentias pro exercitio Quadraginta Horarum impertitas, etiam cum SSimum Sacramentum pro quadraginta horis consecutivis non exponatur, sed in tabernaculo noctu ponatur." The reply received is as follows:

Ex Audientia SSmi. habita die 29^a Novembris, 1905

SSmus. D. N. Pius divina Providentia P. P. X, referente me
infrascripto S. Congnia. de Prop. Fide Sec.rio, benigne adnuit
pro gratia juxta preces: *ad decennium*. Contrariis quibuscum-
que non obstantibus.

Pro Secret.° G. BRUNI M.

We would request you, Reverend Father, to explain to
your people the benefits to be derived from this devotion and
earnestly to exhort them to profit by these special graces. One
of the exercises to be recommended during the Forty Hours
-the most pleasing to Our Lord and beneficial to ourselves - is
the worthy reception of Holy Communion.

The Exercise of the Forty Hours' Adoration should be a
time of special devotion for all the faithful, men, women, and
children. The working-men should attend early in the mornir
or after their day's work in the evening. Very busy, indeed,
must be the man who cannot spare a few moments, or an hour,
to come and visit his God in the Sacrament of His love, and
receive the blessings He so generously offers him. Would not
the burden of labor and toil of the workingman be lightened,
the worry and anxiety of the professional man and the business
man be relieved, by a few moments' silent adoration before the
Blessed Sacrament?

Up to the present Our sojourn in Rome has been, We
venture to hope, very profitable to the Diocese in general, and
it has certainly been for Ourselves a source of much pleasure and
consolation. The Holy Father in Our private audience of the
23rd of November last was most kind and paternal, and made
special enquiry about the priests and people of Our Diocese.
He was visibly affected when We spoke to him of the devoted-
ness and obedience of Our clergy and the great faith and loyalty
of the people towards their Pastors. Then he added: "In that
case the Bishop has no cross to bear." When We replied that
We were engaged in building the Cathedral and that the entire

front, owing to defects in the masonry, had to be taken down and rebuilt, he offered his sympathies and promised to pray to God to grant Us and all Our people grace and courage to bear that cross. He requested Us, also to give his special Apostolic Blessing to all on Our return home.

By virtue of an indult from the Holy See the Regulations for Lent will be the same as last year.

Wishing you, Reverend Father, and all your people the richest blessings of a Happy and Holy New Year,

We remain

Yours very truly in Xto

† THOS. F. BARRY,

Bishop of Chatham.

**Thomas Francis, by the Grace of God, and favor of the
Apostolic See, Bishop of Chatham :**

*To the Reverend Clergy, Religious Communities and Faithful
Laity of the Diocese of Chatham Health and
Benediction in the Lord:—*

Dearlly Beloved,

In Our Pastoral Letter of last year We interrupted Our intended treatment of the Commandments of God in order to refer to the question of Intemperance, but, hoping that with the grace of God Our words have had some little effect in diminishing the excessive and criminal abuse of intoxicants in your midst, it is Our intention this year to return to the original object of Our letters and to treat in the present one of the third Commandment of God: *Remember that thou keep holy the Sabbath day. (Ex. XX, 8.)*

Created to the image of God, preserved by Divine Providence, and entirely dependent on the Almighty for all things, man in justice and in gratitude, owes to Him the worship and adoration of his whole being. He must offer Him the homage of his works. *I am the Lord thy God thou shalt not have strange gods before me, (Ex. XX, 2, 3)*, He commands in the first commandment, thereby binding man to honor and glorify Him above all creatures of earth or heaven in the sentiments of his heart and soul. *Thou shalt not take the name of the Lord thy God in vain, (Ibid. 7)*, He continues, requiring thereby that man Honor Him in his words and forbidding all speech derogatory to His dignity and majesty. Finally in the third commandment, by which He completes the law of man's relations to God,—for the seven remaining commandments

treat of man's duties to self and to his fellow-man— He says, *Remember that thou keep holy the Sabbath-day*, (*Ibid*, 8), thus exacting from man the homage of his works, the sanctification of the Sunday.

Taken literally the words of the commandment refer to the seventh day, or Saturday, and in this sense was it observed, and is even at present observed by the Jews, who hold tenaciously to the ceremonial law of the Old Testament. During six days God created the world and on the seventh rested, and in commemoration of this great miracle He tells man: *Six days shalt thou labor*, using creatures for God's greater glory and for his own needs and benefit: *But the seventh is the Sabbath of the Lord, thou shalt do no work upon it*. (*Ibid* 9, 10), and laying aside the use of creatures, man shall retire, as it were within himself and shall render the day holy by offering up the homage of his body and soul to his Creator.

It was not upon Mount Sinai that this command was first given to man for God tells him to *remember* the Sabbath as speaking of something already known. Before its expression in the Decalogue we find traces of its existence, as for instance in the instructions given to the Israelites in the desert to gather sufficient manna on the sixth day for the seventh also, but the Patriarchs and the Jewish people had neglected its observance and the day had gradually lost for them its character of holiness. To Moses were given the words of *remembrance* recalling to the minds of the people of Israel the necessity of obeying the precept of Divinity, which served not only to commemorate the miracle of Omnipotence contained in the Creation, but also the special favor shown the Jewish people in their deliverance from the captivity of Egypt: *Remember that thou didst also serve in Egypt, and the Lord thy God brought thee out from thence with a strong hand and stretched-out-arm. Therefore hath he commanded thee that thou shouldst observe the sabbath-day* (*Deut. V, 15*). The command

of God, therefore, expressing man's natural obligation of sanctifying a certain portion of his time by special acts of homage and adoration, included also a ceremonial law by which the seventh day or Saturday was designated as the special day for the performance of these acts.

In the Tomb with Christ was buried the ceremonial part of the third commandment, that is, the designation of the seventh day as the day of repose and sanctification, but the natural part or obligation of the same commandment still remained, for the fulfillment of which the Apostles, in virtue of the power conferred on them by Christ, assigned the first day of the week or Sunday, as we learn from the unanimous tradition of the Church in all ages. Most fittingly, indeed, has the change been made, for as in the Old Law the Sabbath recalled the miracle of the creation of the world, so in the New Law Sunday commemorates the greater and more noble creation contained in the regeneration of man's soul through the blood of his Redeemer; as the Sabbath commemorated the liberation of the Jews from the captivity and bondage of Egypt, so the Sunday recalls the liberation of Christ from the tomb on Easter morn and the descent of the Holy Ghost upon the Apostles on Whitsunday, the sealing and confirming of the New Dispensation by which the human race is delivered from the bondage of Satan and of sin. "Hail to the Sunday"—says St. John Chrysostom,—“the day that has seen hell destroyed, sin effaced from the earth, Satan reduced to captivity and man reconciled to his Creator. Hail to the Sunday, all being new, the heavens, the earth and man himself, it was necessary that God should have also a new day, it was necessary that the rest in the covenant of truth should have a different date from that in the covenant of figures.”

Knowing the weakness of fallen nature, and the tendency of man, ever occupied with creatures, to forget his duties to God, Holy Mother Church has interpreted for us the third

commandment of God and teaches us how to fulfill it by a double precept of abstaining from servile work and of hearing mass on that day. These we are obliged to do under pain of mortal sin, but, at the same time She earnestly recommends us to sanctify the rest of the day by attending public religious exercises, by prayer, pious reading, and other convenient devotional practices. As the Jews observed other feasts besides the Saturday, feasts instituted by the Synagogue, among which the most solemn were those of the Pasch, the Pentecost, and the Tabernacles, so also the Church, in commemoration of the great mysteries of our religion, in honor of the Blessed Virgin and the Saints, instituted Holydays of Obligation upon which we are bound to abstain from work and to hear mass as on Sundays. Many such feasts, formerly in force, have been for special reasons suppressed for our country, but the following still remain for this Diocese, viz: Circumcision of Our Lord or New Years Day, Epiphany, All Saints, Immaculate Conception of the Blessed Virgin and Christmas Day, and what We are about to say concerning the Sundays is equally applicable to these holydays.

The sanctification of the Sunday in the New Law contains therefore a negative obligation and a positive one, a prohibition and a command. We are forbidden to perform servile works, we are commanded to perform religious acts. Our works may be divided into three classes, servile works, liberal works and what are known as common works. Servile works are those which in the first ages of christianity were generally performed by slaves and are presently for the most part performed by servants. They are works which require man's bodily strength rather than the exercise of his mind, as for instance, ploughing, sowing, cutting wood, mechanics, etc., exercised for the sake of gaining a livelihood. Liberal works are works of the mind rather than of the body and tend to the cultivation or satisfaction of the intelligence, as for instance reading, writing, teaching, etc. Common works may require

exercise of both body and mind, but are performed indifferently by all sorts of persons and do not pertain to any particular profession, as walking, riding, travelling, and recreation in sports and games.

Liberal works in themselves are not forbidden on Sundays and Holydays, so that we can without sin read, write, teach catechism, etc., as on other days. Common works, inasmuch as they are such, and are not performed as a part of any profession and for the sake of gain, are also permitted on Sunday. Thus it is not forbidden to drive on Sunday but if a person performs the regular work of carting merchandise or other things on that day he no longer exercises a common work but a servile one. We must note also that although legitimate recreation is permissible the same must be honest and inoffensive and should not contain an element of scandal, such as noisy and boisterous games played in a manner or in a locality that renders them unfitting for the repose of the Lord's Day. Servile works on the other hand are expressly forbidden under pain of mortal sin. The prohibition is not founded on the fact that these works are in themselves bad, since they are assuredly good, but they are forbidden because they distract the mind from its duties to God on that day and because the human body requires a time of rest that it may not be crushed by overwhelming work: *But on the seventh day is the Sabbath of the Lord, thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates (Ex. XX, 11).*

The prohibition of servile works on Sundays and Holydays is not so absolute, however, that such may never under any circumstances be performed. The law of God and the Church does not oblige in this matter when a grave inconvenience is the consequence. *The Sabbath*, says, Our Divine Savior was made for man, and not man for the sabbath (MARK

II, 27). There are, therefore, certain reasons which excuse man from the fulfillment of this obligation, namely, charity towards our neighbor, piety towards God, and real necessity. Our Divine Savior speaking to the Pharisees, who complained that He was violating the Sabbath in healing the sick, said to them: *What man shall there be among you that hath one sheep, and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days* (MATTH. 11-12) In accordance with this teaching of Christ it is permitted through charity to aid the sick and the afflicted and to perform all necessary and charitable duties towards them whatever may be the work entailed. Again does Our Divine Lord say: *Or have ye not read in the law that on the sabbath-days the priests in the temple break the sabbath and are without blame,* (MATTH. XII, 5), so that it is not blamable, but even praiseworthy, to perform certain servile works which are immediately connected with divine worship such as cleaning or decorating the church, preparing the altar, etc. Those works which are not immediately connected with divine worship are not permitted, however, as building or repairing a church, cutting or hauling lumber for the same if such works can possibly be performed on other days. Finally the Gospel tells us that Christ, on the occasion of the gathering of corn on the Sabbath by His disciples who were driven thereto by hunger, said to the complaining pharisees: *Have you not read what David did when he was hungry and they that were with him, How he entered into the house of God and did eat the loaves of the propitiation which it was not lawful for him to eat nor for them that were with him but for the priests only?* (MATTH. XII, 3. 4), thereby teaching us that the law of the Sabbath does not bind in the case of personal or public necessity of body or soul. Hence when a real necessity exists or the danger of a serious inconvenience threatens it is permitted to perform servile work as far as is required to remove the neces-

sity or to avert the danger. In such cases, however, as one is a poor judge for self it is always well, and in doubt is necessary, for the faithful to consult the Pastor, when possible, who will decide if the reason given be sufficient to permit the work proposed. We may further add that the custom of all nations, receiving at least the tacit approval of the Church, permits certain servile work in the ordinary household duties, such as preparing food, putting the house and rooms in order, caring for the domestic animals and such like occupations, but in these cases, as in all others where servile work is permitted, it is only with the condition that such work does not interfere with the assistance at Mass for those not otherwise excused from this obligation.

With the exception of the foregoing reasons it is strictly forbidden to perform servile work on Sundays or Holydays, not in the sense that every moment passed in such work, constitutes a mortal sin. Theologians, interpreting the law of the Church, are not unanimous, in stating the length of time passed in servile work that constitutes a grievous fault. Less time is required for more laborious work than for work requiring little effort. To work for a very short time only is not more than a venial sin provided that there be no danger of real scandal, that is, the scandal of reasonably thinking persons and not merely of pharisaical critics; but is nevertheless, a very poor way of sanctifying the Sunday since instead of honoring God we offend him, and great, indeed, would be our presumption to expect that a Sunday so passed will be for us a source of blessing on our works during the remaining days of the week.

The mere abstention from servile work on Sundays and Holydays of Obligation does not constitute the entire substance of our obligations on those days. We are forbidden to work, but we are also commanded, in the words of the first Precept of the Church: *To hear mass on Sundays and Holydays of Obligation.* Our rest from work may not be mere idleness but

should resemble the rest of the Eternal Father after the sixth day of creation. And on the seventh day God ended His work which He had made; and he rested on the seventh day from all His work which He had done. And He blessed the seventh day and sanctified it because in it He had rested from all His work which God created and made, (Gen. II. 2, 3). As He, ceasing from the work of Creation, continued to watch over and govern His creatures, so we, abstaining also from labor, should consider the works of God and by them elevate our minds and hearts to Him, and should reflect upon our own works in order to render them more perfect in His sight. 'As the body—says St. Antoninus—lest it should cease to operate and to live, requires a certain time of repose in order to recruit its forces, that which is done by sleep, by eating and by similar actions, so also the soul, that it may not fail, requires its own refreshment by means of prayer and other spiritual exercises.' 'We rest from worldly employment—says St. Gregory—in order to pray' St. Peter Damian also says: "He only celebrates the Sabbath properly who so rests from worldly occupations as to spend the time in spiritual occupations." "The sanctification of the Sabbath in Holy Scripture—says the Catechism of the Council of Trent—means to cease from corporal labors and occupations, as the following words of the Precept plainly show. *Thou shalt not do any work therein*, but this is not all, for then it would be sufficient to say as in Deuteronomy, *Observe the day of the Sabbath*, yet the words *to sanctify it* are added in the same place by which it is shown that the Sabbath should be a day of religion consecrated to the divine actions, and holy offices", (Part III, *Observ. of Feasts*).

To enforce the necessity of spiritual action and to protect man from the fatal consequences of his own negligence the Church has commanded all her children, who have reached the age of reason, to assist on Sundays and Holydays at the holy sacrifice of the Mass, the offering to God of an Infinite Victim, the most august and venerable of all Mysteries, the purest and

most supreme act of religious worship. By virtue of her command five conditions are to be fulfilled that we may not defile our souls with the stain of grievous sin, namely: the intention of hearing mass, presence at the Divine Sacrifice, attention to what is being performed, to hear the entire mass, and to hear it in the proper place.—To fulfill the precept we must have the intention of hearing mass, that is to say, it is not necessary to have the direct intention of obeying the Church, but it is sufficient to simply intend to hear a mass with such an intention as is included in coming to the Church for that purpose even though we do not remember that it is a day on which we are obliged to come.—We must be present at the mass with a bodily presence so that we form a moral unit with the rest of the congregation. We are not required to see the priest nor hear his words provided that we are present in such a way as to be able to follow the principal parts of the mass. We must also have a certain presence of spirit in the sense of being conscious of what is going on, so that a person entirely under the influence of intoxicants, or who sleeps during the entire service could not be considered as having the required spiritual presence.—Attention to what is performed is also required. This attention is exterior and interior. Exterior attention consists in a becoming conduct in the church such as is fitting for assistance at a religious service. To read profane books during the whole of mass or a notable part of it, to carry on long and continuous conversation, is to lack the required exterior attention. The interior attention means to avoid voluntary distractions, and in order to fulfill the precept must at least exclude a direct wish not to follow the mass nor to take part in it.—We are bound to hear the entire mass, that is, in order to avoid mortal sin, we cannot omit a notable part of the mass by absence, by sleep, or by any other action incompatible with assisting at the Holy Sacrifice, particularly as regards the more important and more holy parts of the mass, namely those pertaining to the Consecration and the Communion.—Formerly

the faithful were obliged to hear the parish mass or a mass celebrated in their own parish, but such obligation no longer existing they can satisfy the precept by assisting at mass in any place not specially excepted by ecclesiastical authority, as in the case for some private oratories in which the members of the household only are permitted to satisfy the obligation. No such private oratories existing in this Diocese, the faithful fulfill the precept by assisting at mass wherever celebrated.

All the faithful, unless dispensed by legitimate reasons, are bound under pain of mortal sin to assist at mass on Sundays and Holydays with the foregoing dispositions. The reasons which suffice to dispense from the obligation are as follows: physical impossibility, moral impossibility, and charity. By physical impossibility is meant the impossibility of going to the church and by it are excused such persons as the sick, travellers by sea or by land who are not within reach of a church, etc. Moral impossibility exists when persons can go to the church but only with danger to life or property. Thus are excused servants or workmen when they cannot leave their work without danger of serious loss to themselves or their employers. Charity, that is the necessity of aiding the sick, helpless, or the afflicted, is also a sufficient reason to be absent from mass, for the precept of charity which is natural and divine is stronger than the precept of hearing mass which is purely ecclesiastical. Thus are excused nurses and mothers who may not without danger leave their charges or children and can get no one to replace them during the time necessary to attend the Holy Sacrifice.

We may add that by accident a person may be obliged under pain of grievous sin, to be present at the instructions given on Sundays and Holydays. This supposes that the person referred to is ignorant of the necessary truths of religion and has no other means at his disposal for learning them than by listening to the explanations given in church. As he is in

that case obliged under pain of a grievous fault to learn the truths of religion he is also obliged under the same penalty to make use of the only means at his command to attain this end.

We desire you to remark most particularly, Dearly Beloved, that in Our explanation of the duties of the Lord's Day We have confined Ourselves to what is strictly necessary to avoid mortal sin in the performance of these duties, and have treated of the strict obligations briefly and in general terms. It would be impossible in a short Pastoral letter such as this to enter into all particulars and details. We have only to remark that your Reverend Pastor, representing lawful authority in your regard, is the person to be consulted in all doubts concerning your Sunday obligations, and you may with a safe and clear conscience act upon his advice. There are also innumerable ways in which the faithful, while avoiding grievous faults, may commit venial sin, and We earnestly exhort the Reverend Pastors to instruct them, according to the teaching of approved theologians, upon the various minor faults and negligences so common in the performance of the most holy duty of sanctifying the Sunday.

Thus saith the Lord: Blessed is the man that respecteth the Sabbath from profaning it.... They that keep my Sabbaths I will give them an everlasting name that never shall perish.... I will make them joyful in my house of prayer... and their victims shall please me upon my altars, (Is. LVI, 1-7). To obtain the blessing promised by God, Dearly Beloved, you must in the first place avoid mortal sin: *Keep my Sabbath... he that profaneth it shall be put to death (Ex. XXXI, 14).* You must also carefully perform the duties whose negligence entails the commission of venial sin: *Turn to the Lord, says Holy Scripture, and forsake thy sins: make thy prayer before the face of the Lord and offend less (ECCLI. XVII, 21-22).* You should also assist at mass with real devotion either by piously meditating on the Passion of Our Lord or by uniting with the

celebrant to offer up the Holy Sacrifice for the four ends for which it has been instituted, namely, to acknowledge and adore God's majesty, to thank His goodness for benefits received, to ask pardon of sins, and to obtain necessary temporal and spiritual graces. Those who can read may follow the various parts of the service in their prayer-books; those who cannot read may profitably employ the time in reciting the beads or other prayers they may know, uniting themselves in intention with the priest who celebrates.

For the further sanctification of the Lord's Day Pope Benedict XIV says: "We exhort the faithful in the Lord to assist at public prayers, at the divine offices, to hear the word of God, and during the entire day to occupy themselves as much as possible in works of charity and piety." We should therefore render the day holy particularly by receiving the Blessed Eucharist when possible, by attending Vespers, Benediction of the Blessed Sacrament, and the other public offices of the Church, by pious reading and by the exercise of the corporal and spiritual works of mercy. Let not the Sunday be for any a day of idleness and dissipation, of intemperance and gambling, of gossip and detraction, but a day really consecrated to the service of God, and to the eternal interests and welfare of our souls.

In the conclusion We exhort all Pastors in the words of the Catechism of the Council of Trent: "Not to neglect to teach the faithful what works and actions are to be performed by Christians on the feast-days. They are particularly to come to the Temple of God, and there assist at the Holy Sacrifice of the Mass with an earnest and pious attention of soul... The holy instruction also should be listened to most attentively by the faithful for nothing is more to be avoided, as nothing is more unworthy than to despise the words of Christ or to hear them with negligence. They should be earnestly desirous of taking part in the public prayers and should take especial care to learn

what constitutes a truly christian life. They should practise with fidelity the virtues of christian piety in giving alms to the poor and needy, visiting the sick, and piously consoling the mourning and afflicted, for St. James says, *Religion clean and undefiled before God and the Father is this, to visit the fatherless and the widows in their tribulation, (St. JAMES, I, 27).*" (Part. III, *Observance of Feasts*).

This Pastoral Letter shall be read in all the churches of the Diocese upon the first Sunday after its reception.

† THOS. F. BARRY,

Bishop of Chatham.

From Beyond The Flaminian Gate
Rome, February 2nd, 1906,

Feast Of The Purification Of Our Blessed Lady.

LOUIS O'LEARY, D. D.
Secretary.

MANDEMENT

DE MONSIEUR THOS-F. BARRY, EVÊQUE DE CHATHAM

THOMAS-FRANÇOIS, PAR LA MISÉRICORDE DE DIEU ET DU
SAINT-SIEGE APOSTOLIQUE, EVÊQUE DE CHATHAM

*Au Clerge seculier, aux Communantes religieuses et aux
fideles du Diocese de Chatham, Salut et benediction en Notre-
Seigneur.*

Nos très chers Frères,

Dans notre Lettre Pastorale de l'année dernière, Nous avons interrompu la série des instructions que Nous étions proposé de vous donner sur les Commandements de Dieu, pour vous parler de l'intempérance. Nous espérons que nos paroles, aidées de la grâce de Dieu, ont produit quelque bon résultat et ont contribué à diminuer parmi vous l'usage excessif et l'abus criminel des boissons enivrantes, et Nous voulons reprendre, cette année, le cours de nos instructions pastorales antérieures, en traitant, dans cette présente Lettre, du troisième Commandement de Dieu: "Souvenez-vous de sanctifier le jour du Sabbat. (Ex. xx, 8)"

Créé à l'image de Dieu conservé par sa Divine Providence et dépendant absolument et sous tout rapport de sa Toute-Puissance, l'homme Lui doit, en justice et en reconnaissance, de Le glorifier et de L'adorer par toutes les facultés de son être. Il doit Lui offrir l'hommage de son cœur, l'hommage de ses paroles et l'hommage de ses œuvres. "Je suis le Seigneur votre Dieu, vous n'aurez point de dieux étrangers en ma présence" (xx, 2, 3): tel est l'ordre formel qu'Il nous donne dans le premier commandement, obligeant ainsi l'homme à L'honorer et à Le glorifier au-dessus de toutes les créatures de la terre et des cieux, par tous les mouvements de son cœur et de son âme.—"Vous ne prendrez point en vain le nom du Seigneur votre Dieu" (ibid. 7.) continue-

t-Il: exigeant par là que l'homme L'honore en ses paroles, et défendant toute expression de langage contraire à sa dignité et à sa majesté. — Enfin, par le troisième commandement: "Souvenez-vous de sanctifier le jour du Sabbat," commandement qui complète la loi des obligations de l'homme envers Dieu (car les sept autres préceptes traitent des devoirs de l'homme envers lui-même et envers son prochain), le Seigneur exige de l'homme, en lui imposant la sanctification du Dimanche l'hommage de ses œuvres.

Pris à la lettre, ce commandement se rapporte au septième jour qui est le Samedi, et c'est ainsi que l'observaient les Juifs d'autrefois et que l'observent encore les Juifs entêtés à suivre les prescriptions de l'Ancien Testament. Dieu créa le monde en six jours et Il se reposa le septième, et, en souvenir de cette éclatante merveille, Il dit à l'homme: "Vous travaillerez durant six jours," usant des créatures pour la plus grande gloire du Créateur et aussi selon vos nécessités et pour votre avantage personnel; "mais le septième jour est le jour du repos consacré au Seigneur votre Dieu; vous ne ferez en ce jour aucun ouvrage" (ibid. 9, 10). L'homme doit donc mettre de côté les créatures, se retirer pour ainsi dire en lui-même et sanctifier ce jour en l'employant à rendre à son Créateur l'hommage de son corps et de son âme.

Ce n'est pas sur le Sinaï que ce commandement fut pour la première fois donné à l'homme, car Dieu lui dit de *se souvenir* du Sabbat, comme d'une observance déjà connue. Antérieurement au Décalogue, nous trouvons des indices de l'existence du Sabbat: par exemple, les instructions données aux Israélites dans le désert de recueillir, le sixième jour, une quantité suffisante de manne pour le lendemain. Mais les Patriarches et le peuple Juif avaient négligé son observance et peu à peu ce jour avait perdu pour eux son cachet de sainteté. Moïse ne recut que l'ordre de *se souvenir*, de rappeler à l'esprit du peuple d'Israel la nécessité d'obéir au précepte divin qui n'avait pas seulement pour objet de commémorer le miracle de la toute-puis-

sance divine dans la création, mais encore le bienfait spécial de la délivrance des Juifs de la captivité d'Egypte: "Souvenez-vous que vous avez été vous-mêmes esclaves dans l'Egypte et que le Seigneur votre Dieu vous en a tirés par sa main toute-puissante, et en déployant toute la force de son bras. C'est pourquoi Il vous a ordonné d'observer le jour du Sabbat" (Deut. v, 15). — Le commandement de Dieu qui rappelait à l'homme l'obligation naturelle de sanctifier une partie déterminée de son existence par des actes particuliers d'hommage et d'adoration, comportait donc aussi un ordre liturgique désignant le septième jour ou le samedi comme jour spécial pour l'accomplissement de ces actes.

La partie liturgique du troisième commandement, c'est-à-dire la désignation du septième jour comme jour de repos et de sanctification, a été ensevelie avec le Christ dans son tombeau; mais la partie essentielle ou l'obligation spéciale imposée par ce commandement, est restée; et les Apôtres, en vertu des pouvoirs que leur conféra Jésus-Christ, ont assigné au premier jour de la semaine, au Dimanche, l'accomplissement de cette obligation, comme nous l'apprend la tradition unanime de l'Eglise à travers tous les siècles. Avec quel admirable à-propos ce changement fut opéré! Dans la loi ancienne, le Sabbat rappelait la merveille de la création du monde, et le Dimanche de la loi nouvelle commémore la création plus grandiose et plus noble que comporte la régénération de l'âme humaine par le sang de son Redempteur: le Sabbat rappelait la délivrance des Juifs de leur captivité et de leur servitude en Egypte, tandis que le Dimanche rappelle la sortie triomphante du Christ de son tombeau, à l'aurore du jour de Pâques, et la descente du Saint Esprit sur les Apôtres au jour de la Pentecôte, l'accomplissement et la confirmation de la nouvelle Alliance par laquelle le genre humain fut délivré de la servitude de Satan et du péché. — "Honneur au Dimanche dit Saint Jean-Chrysostome: c'est le jour qui a vu l'enfer détruit, le péché effacé de la terre, Satan mis en captivité et l'homme réconcilié avec son Créateur! Honneur au dimanche: tout ayant été renouvelé, les cieux, la terre et l'homme lui-même, il était

nécessaire que Dieu eût un jour nouveau, il fallait que le repos, sous le testament de la réalisation, eût un jour autre que celui du testament des figures."

La sainte Eglise, notre Mère, qui connaît la faiblesse de la nature déchue et la tendance de l'homme, toujours occupé des créatures, à oublier ses devoirs envers Dieu, nous a donné la juste interprétation du troisième commandement divin et elle nous enseigne comment l'accomplir, en nous prescrivant de nous abstenir des œuvres serviles et d'entendre la messe le saint jour du Dimanche. Voilà ce à quoi nous sommes tenus sous peine de péché mortel; mais, en outre, elle nous recommande instamment de sanctifier le reste du jour par l'assistance aux offices religieux qui se font pour le public, par la prière, les lectures pieuses et les autres pratiques de dévotion à notre portée. De même que les Juifs observaient, à part le Sabbat, certaines fêtes instituées par la Synagogue et dont les plus solennelles étaient celles de Pâques, de la Pentecôte et des Tabernacles, de même l'Eglise, pour célébrer les grands mystères de notre religion et pour honorer la Sainte Vierge et les Saints, a institué des Fêtes d'obligation que nous devons observer, comme les Dimanches, en nous abstenant des œuvres serviles et en entendant la messe. Plusieurs de ces Fêtes, autrefois obligatoires, ont été, pour des raisons spéciales, supprimées dans notre pays, mais nous avons encore, dans notre Diocèse, la Circoncision ou le premier jour de l'an, L'Epiphanie, la Toussaint, l'Immaculée-Conception de la Sainte Vierge et Noël, et ce que nous avons à vous dire touchant les Dimanches, s'applique également à ces Fêtes.

La sanctification du Dimanche, sous la loi nouvelle, comporte donc deux obligations, l'une négative, l'autre positive: une défense et une injonction. Il nous est défendu de vaquer aux œuvres serviles et il nous est enjoint de faire des actes de religion.

Les œuvres corporelles peuvent être divisées en trois classes ou catégories: les œuvres serviles, les œuvres libérales et les œuvres communes. Les œuvres serviles sont les travaux qui, dans les premiers âges du christianisme, étaient généralement faits par les esclaves et qui sont actuellement confiés aux serviteurs. Ce sont les travaux auxquels le corps a plus de part que l'esprit comme labourer, semer, couper du bois, exercer un métier quelconque d'artisan, etc.; travaux dont la fin principale est de gagner ce qui est nécessaire à la vie corporelle. Les œuvres libérales sont celles dans lesquelles l'esprit s'exerce plutôt que le corps et qui se rapportent au développement ou à la jouissance de l'intelligence, comme lire, écrire, enseigner, etc. Les œuvres communes sont celles auxquelles le corps et l'esprit peuvent également prendre part et qui ne sont le partage exclusif d'aucune classe de personnes, comme se promener en voiture ou à pied, voyager, pêcher ou chasser par amusement.

Par elles-mêmes, les œuvres libérales ne sont pas prohibées les Dimanches et les jours de Fêtes: on peut donc se promener, lire, écrire, enseigner le catéchisme, &c., en ces saints jours comme en tout autre temps. Les œuvres communes, si elles sont véritablement communes, qu'elles ne se rattachent qu'à l'exercice d'une profession et qu'elles ne soient pas faites en vue d'un gain, sont aussi permises le Dimanche. Ainsi, il n'est pas défendu, le jour du Seigneur, d'aller en voiture; mais charroyer ce jour-là, des marchandises ou autres choses, serait une œuvre servile et non une œuvre commune. Il faut aussi remarquer que, s'il est permis de se livrer à des amusements légitimes, ces amusements doivent être honnêtes et inoffensifs et n'être l'occasion d'aucun scandale, comme le seraient des jeux bruyants et violents qui, soit par la manière dont on s'y livre, soit par le lieu où l'on s'y exerce, deviendraient incompatibles avec le repos du jour du Seigneur. Quant aux œuvres serviles, elles sont expressément défendues sous peine de péché mortel, et cette défense n'est pas basée sur le fait que ces œuvres sont mauvaises en elles-mêmes, puisqu'elles sont certainement bonnes,

mais elles sont prohibées parce qu'elles détournent l'esprit de ses devoirs envers Dieu qui s'est réservé ce jour, et parce que le corps de l'homme a besoin d'un certain temps de repos pour n'être pas épuisé par un travail au-dessus de ses forces: "Mais le septième jour est le jour du repos consacré au Seigneur votre Dieu: vous ne ferez en ce jour aucun ouvrage, ni vous, ni votre fils, ni votre fille, ni votre serviteur, ni votre servante, ni vos bêtes de somme, ni l'étranger qui sera dans l'enceinte de vos villes." (Ex. xx, 10.)

La défense de vaquer aux œuvres serviles, les Dimanches et jours de fêtes, n'est cependant pas tellement absolue qu'elle ne puisse souffrir d'exception en aucune circonstance. La loi divine et ecclésiastique n'oblige plus, sur ce point, lorsqu'il y a des inconvénients graves à éviter: "Le Sabbat a été fait pour l'homme et non pas l'homme pour le Sabbat" (MARC II, 27), dit le Sauveur. Il y a donc certaines raisons qui dispensent l'homme de cette obligation: telles sont la charité envers le prochain, la piété envers Dieu et une nécessité réelle. Notre Divin Sauveur s'adressant aux Pharisiens qui l'accusaient de violer le Sabbat en guérissant les malades, leur dit: "Qui est celui d'entre vous qui, ayant une brebis qui vienne à tomber dans une fosse le jour du Sabbat, ne la prenne et ne l'en retire pas? Or combien un homme est-il plus excellent qu'une brebis? Il est donc permis de faire du bien les jours du Sabbat" (MATH. XII, 11-12). D'après cet enseignement de Jésus-Christ, il est permis, par motif de charité, de secourir les malades et les affligés et de leur rendre toute assistance nécessaire ou utile, quel que soit le travail requis. C'est encore le Divin Maître qui dit: "N'avez-vous point lu dans la loi que les prêtres, aux jours du Sabbat, violent le Sabbat dans le temple, et ne sont pas néanmoins coupables? (MATH. XII, 5). Il n'est donc pas mal, il est même méritoire de faire certaines œuvres serviles qui touchent au service divin, comme d'approprier ou de construire ou de réparer une église, de couper ou de charroyer le bois de telle construction ou réparation, quand ces travaux peuvent absolu-

ment se faire en d'autres jours, parce qu'ils ne se rapportent pas *immédiatement* au culte divin. Enfin l'évangile nous rapporte que Jésus, lorsque les Pharisiens se plaignaient de ce que ses disciples affamés avaient cueilli du blé le jour du Sabbat, leur répondit : "N'avez-vous point lu ce que fit David, lorsque lui et ceux qui l'accompagnaient furent pressés par la faim ; comme il entra dans la maison de Dieu et mangea des pains de proposition qu'il n'était permis de manger ni à lui ni à ceux qui étaient avec lui, mais aux prêtres seuls?" (Math. XII 3, -4). Jésus nous enseigne donc lui-même que la loi du Sabbat n'oblige pas dans un cas, personnel ou public, de nécessité corporelle ou spirituelle. Ainsi, quand il y a nécessité réelle ou danger d'inconvénient sérieux, il est permis de faire le travail requis pour subvenir à cette nécessité ou prévenir ce danger. Toutefois, comme on est difficilement juge équitable en sa propre cause, il est bon, en de telles occasions, il est même nécessaire dans le doute, que les fidèles consultent leurs Pasteurs quand ils le peuvent, et ceux-ci jugeront si les raisons données sont suffisantes pour permettre le travail en vue. Nous pouvons ajouter que d'après la coutume des peuples et l'approbation au moins tacite de l'Eglise, il est permis de faire certaines œuvres serviles, dans le ménage ordinaire des familles, comme préparer les repas, mettre en ordre les différents appartements de la maison, soigner les animaux domestiques et autres travaux de ce genre ; mais ici comme dans tous les cas où les œuvres serviles sont permises il faut que ces travaux n'empêchent pas d'assister à la messe quand on n'en est pas dispensé pour une autre raison.

Hors de motifs que nous venons d'énumérer, toute œuvre servile est strictement défendue les Dimanches et jours de Fêtes non toutefois en ce sens que chaque moment de travail constitue un péché mortel. Dans l'interprétation de la loi de l'Eglise, les théologiens ne s'accordent pas sur la durée du travail pour qu'il y ait faute grave ; mais ils concèdent moins de temps à un ouvrage pénible qu'à une occupation facile. Travailler durant un très court espace de temps n'est que faute vénielle, à moins

qu'il n'y ait danger de scandale reel, c'est-à-dire danger de scandaliser des personnes raisonnables; car il n'y a pas à tenir compte du scandale pharisaïque; mais c'est bien pauvrement sanctifier le Dimanche, puisque, au lieu d'honorer Dieu, on l'offense. Et quelle présomption que de croire qu'un Dimanche ainsi employé sera une source de bénédictions sur les travaux de la semaine!

L'abstention des œuvres serviles, les Dimanches et jours de Fêtes d'obligation, n'est pas tout ce qui nous est commandé pour sanctifier ces jours. A l'ordre formel de ne pas travailler s'ajoute ce premier Commandement de l'Eglise: "Les Dimanches messe entendras et les Fêtes pareillement." Notre repos ne doit pas être un simple désœuvrement, mais il doit ressembler à celui du Père éternel après les six jours de la création: "Et Dieu accomplit, le septième jour, tout l'ouvrage qu'il avait fait: et il se reposa le septième jour, après avoir achevé tous ses ouvrages. Et il bénit le septième jour, et il le sanctifia, parce qu'il avait cessé en ce jour de produire tous les ouvrages qu'il avait créés." (GEN. II, 2, 3). Et même que Dieu, après avoir tout créé, continua à surveiller et à diriger ses créatures, de même nous lorsque nous suspendons notre travail, nous devons considérer les œuvres de Dieu et par cette contemplation, élever vers Lui nos esprits et nos cœurs; puis, considérant nos propres œuvres, nous devons nous appliquer à les Lui rendre plus agréables en les perfectionnant. "Le corps, dit saint Antonin, pour continuer à travailler et à vivre, a besoin d'un certain temps de repos afin de refaire ses forces qu'il répare par le sommeil, la nourriture et les autres soulagements; l'âme également, pour ne point défaillir, a besoin de se fortifier par la prière et les autres exercices spirituels." "Nous interrompons le travail matériel, dit saint Grégoire, afin de prier."—Saint Pierre Damien dit aussi: "Celui-là seul célèbre convenablement le Sabbat qui abandonne les occupations terrestres pour consacrer son temps aux choses spirituelles."—"La sanctification du Sabbat, selon la sainte Écriture, dit le Catéchisme du Concile de Trente, impli-

que la cessation des travaux et des occupations du corps, comme le démontrent clairement les paroles du Précepte: *Vous ne ferez aucun ouvrage en ce jour*; mais ce n'est pas tout, car alors il aurait suffi de dire au Deutéronome: *Observez le jour du Sabbat*; mais le mot *sanctifier* est là même, pour nous montrer que le Sabbat doit être un jour de religion consacré à des actes divins et à des saints offices." (Part III, Observ. des Fêtes)

Pour démontrer pratiquement la nécessité de l'action spirituelle et pour protéger l'homme contre les conséquences fatales de sa propre négligence, l'Eglise a commandé à tous ses enfants qui ont atteint l'âge de raison, d'assister, les Dimanches et jours de Fêtes, au saint Sacrifice de la messe qui est l'offrande faite à Dieu d'une Victime d'un prix infini. le plus auguste et le plus vénérable de tous les mystères, le plus pur et le plus élevé des actes de la religion. Pour accomplir ce commandement et préserver nos âmes de la tache du péché mortel, nous devons remplir les cinq conditions suivantes: avoir l'intention d'entendre la messe, être présents au saint sacrifice, être attentifs à ce qui s'opère, entendre la messe en entier et l'entendre en un lieu permis.

Nous devons avoir l'intention d'entendre la messe, c'est-à-dire qu'il n'est pas nécessaire de se proposer directement d'obéir à l'Eglise, mais il suffit de vouloir entendre une messe, et le fait de se rendre à l'église dans ce but, même sans songer que c'est un jour auquel l'assistance à la messe est obligatoire, comporte l'intention suffisante. Il faut être corporellement présent à la messe et faire moralement partie de l'assistance. Il n'est pas nécessaire de voir le prêtre, ni de l'entendre: la présence requise est suffisante dès que l'on peut suivre les principales parties de la messe. Il faut aussi une certaine présence de l'esprit qui doit se rendre compte de ce qui se passe, en sorte qu'une personne complètement ivre ou qui dormirait pendant toute la messe, manquerait à la présence spirituelle requise.— Il est aussi nécessaire d'avoir l'attention à ce qui se fait, et cette

attention doit être extérieure et intérieure. L'attention extérieure consiste à garder dans l'église une tenue convenable et en rapport avec l'office religieux auquel on assiste. On n'aurait pas cette attention extérieure requise si on lisait des livres profanes pendant tout le cours ou la plus grande partie de la messe, ou encore si on entretenait de longues ou continuelles conversations. L'attention intérieure consiste à éviter les distractions volontaires, et, pour satisfaire au précepte, elle doit au moins exclure un désir direct de ne pas suivre la messe ou de n'y pas prendre part. Nous devons entendre la messe toute entière, c'est-à-dire que nous ne pouvons pas, sans nous rendre coupables de péché mortel, omettre une partie notable de la messe, soit en nous absentant, soit en dormant, soit par toute autre action incompatible avec l'assistance au saint-Sacrifice, surtout dans les parties les plus importantes et les plus saintes, comme la consécration ou la communion.—Autrefois les fidèles étaient tenus d'entendre la messe paroissiale ou une messe célébrée dans leur propre paroisse; mais cette obligation n'existe plus et tous peuvent satisfaire au précepte en assistant à la messe en tout endroit qui n'est pas spécialement excepté par l'autorité ecclésiastique, comme c'est le cas pour certains oratoires privés dans lesquels les seuls membres de la famille peuvent remplir cette obligation. Comme il n'y a pas de ces oratoires privés dans notre Diocèse, les fidèles accomplissent le précepte en assistant à la messe partout où elle est célébrée.

Les Dimanches et les jours de Fêtes, tous les fidèles qui n'en sont pas dispensés par des raisons légitimes, sont tenus, sous peine de péché mortel, d'assister à la messe avec les dispositions que Nous venons d'énumérer. Les raisons qui dispensent de cette obligation, sont: l'impossibilité physique, l'impossibilité morale et la charité. L'impossibilité physique est l'impuissance de se rendre à l'église: telle est l'excuse légitime des malades, des navigateurs, des voyageurs qui ne sont pas à la portée d'une église, etc. L'impossibilité morale est celle des personnes qui peuvent absolument aller à l'église, mais non sans un danger

sérieux pour leur vie ou leurs biens. Ainsi les serviteurs et les ouvriers à gage ont une excuse valable lorsqu'ils ne peuvent laisser leur travail sans danger de perte sérieuse pour leurs maîtres ou ceux qui les emploient.—La charité ou l'assistance nécessaire à donner aux malades, aux faibles et aux affligés, est aussi une raison suffisante de manquer la messe, car le précepte de la charité qui est de droit naturel et divin, est plus impérieux que le précepte purement ecclésiastique d'entendre la messe. Les garde-malades et les mères qui ne peuvent sans danger laisser leurs infirmes ou leurs enfants et qui ne peuvent se faire remplacer par d'autres personnes, sont dispensées de l'assistance au saint-Sacrifice.

Ajoutons que, par accident, certaines personnes peuvent être obligées, sous peine de faute grave d'assister aux instructions qui sont données les Dimanches et jours de Fêtes; telles sont les personnes qui ignorent les principales vérités de la religion et qui n'ont d'autre moyen de les apprendre que les instructions publiques qui se donnent à l'église. Ces personnes étant tenues sous peine de faute grave, de connaître les vérités de la religion, doivent, sous la même peine, prendre les seuls moyens qui s'offrent à elles, d'acquérir cette science nécessaire.

Nous vous prions, Nos Très Chers Frères, de bien remarquer que dans cette instruction sur vos devoirs, relativement à la sanctification du Dimanche, Nous Nous sommes borné à ce qui est strictement prescrit pour éviter le péché mortel: et encore, avons-Nous traité ces graves obligations brièvement et sans sortir des généralités. Il serait impossible, dans une courte lettre pastorale comme celle-ci, d'entrer dans tous les détails. Nous ajouterons seulement que vos Pasteurs respectifs qui représentent auprès de vous l'autorité légitime, sont les aviseurs que vous devez consulter dans vos doutes au sujet des obligations imposées par la loi du Dimanche. Suivez leur direction en toute sûreté de conscience. Il y a aussi presque une infinité de cas où les fidèles, tout en évitant le péché mortel, peuvent

sur ce point, se rendre coupables de fautes vénielles, et Nous supplions les Prêtres chargés du ministère pastoral de donner à ceux qui leur sont confiés, tous les enseignements de la saine théologie sur les diverses fautes de moindre gravité et les négligences si communes dans l'observation de ce si saint devoir de la sanctification du Dimanche.

"Voici ce que dit le Seigneur: Heureux l'homme qui observe le Sabbat et ne le viole pas, . . . Ceux qui gardent mes jours de Sabbat, je leur donnerai un nom éternel qui ne périra jamais. Je les remplirai de joie dans ma maison de prière. . . et les victimes qu'ils m'offriront sur mon autel me seront agréables." (Is. LVI., 1-7). Pour obtenir ces bénédictions promises par Dieu, vous devez d'abord N. T. C. F., éviter le péché mortel: "Observez mon Sabbat, celui qui l'aura violé sera puni de mort." (Ex. XXXI, 14.) Observez même avec soin les devoirs dont l'omission n'est que faute vénielle; "Convertissez-vous au Seigneur, dit la sainte Ecriture, et quittez vos péchés; offrez-lui vos prières, et éloignez-vous de plus en plus de ce qui vous est un sujet de chute" (Eccli. XVII, 21, 22). Assistez à la messe avec une entière dévotion, en méditant la Passion de Notre Seigneur ou en vous unissant d'intention au prêtre, offrant avec lui le saint Sacrifice pour les quatre fins pour lesquelles il a été institué, c'est-à-dire: pour reconnaître et adorer la majesté de Dieu, le remercier de ses bienfaits, demander le pardon de nos péchés et obtenir les grâces spirituelles et temporelles dont nous avons besoin. Ceux qui savent lire peuvent suivre dans leurs livres de prières les diverses parties de la messe; que les autres s'occupent pendant ce temps précieux à réciter leur chapelet ou d'autres prières qu'ils savent par cœur, en se tenant unis d'intention au célébrant.

Pour engager les chrétiens à mieux sanctifier le jour du Seigneur, le Pape Benoit XIV leur adresse ces paroles: "Nous exhortons dans le Seigneur les fidèles à assister aux prières publiques et aux offices divins, à entendre la parole de Dieu, et

à vaquer, pendant le jour entier et autant qu'il leur est possible, aux œuvres de charité et de piété." Tachons donc de sanctifier ce jour, d'abord par la sainte communion quand nous le pouvons, puis par l'assistance aux Vêpres, au Salut du Saint-Sacrement et aux autres offices publics de l'Eglise, par de pieuses lectures et par la pratique des œuvres de miséricorde spirituelle et corporelle. Que le Dimanche ne soit pour aucun de vous un jour d'oisiveté ou de dissipation, d'intempérance ou de jeu, de médisance ou de calomnie mais un jour vraiment consacré au service de Dieu, à votre avancement spirituel et au salut éternel de vos âmes.

En terminant, Nous exhortons tous nos prêtres, par les paroles mêmes du Catéchisme du Concile de Trente: "de ne pas négliger d'apprendre aux fidèles quelles doivent être les œuvres et les pratiques des chrétiens aux jours des Fêtes. Ils doivent d'abord se rendre au Temple divin et y assister au saint Sacrifice de la messe avec une âme sincèrement pieuse et attentive. Les fidèles doivent aussi écouter avec la plus grande attention l'instruction religieuse, car rien de plus indigne et, par conséquent, rien à éviter avec plus de soin, que de mépriser la parole de Dieu ou de l'écouter avec négligence. Ils devraient se faire un doux plaisir de prendre part aux prières publiques et apporter un soin tout particulier à apprendre les règles fondamentales d'une piété vraiment chrétienne. Qu'ils accomplissent fidèlement les devoirs de la vie chrétienne, en faisant l'aumône aux pauvres et aux nécessiteux, en visitant les malades, en consolant charitablement ceux qui souffrent et ceux qui pleurent, car, dit saint Jacques, "La religion pure et sans tache aux yeux de Dieu notre Père, consiste à visiter les orphelins et les veuves dans leur affliction" (S. Jac. I. 17).—(Part. III; Observ. des Fêtes).

Sera la présente Lettre Pastorale lue dans toutes les

églises du Diocèse le premier Dimanche après sa réception.

† THOS. F. BARRY,

Evêque de Chatham.

En dehors de la Porte Flaminienne,

ROME

2 Février 1906,

Fête de la Purification de la Très Sainte Vierge,

LOUIS O'LEARY, S. T. D.

Secrétaire.

Returns From the Missions of the Diocese of Chatham

FOR 1905.

MISSIONS	Epls. Coll.	Compon.	Holy Land.	Afr. Mission.	Subs. to Cathedral.	Amt. Paid to Date.	Amount Due.
Acadieville.....	10 00	18 00	3 60		250 00	250 71	
Balmoral.....	20 00	24 50	6 00		400 00	400 00	
Barnaby River.....	39 25	2 00			1000 00	210 00	800 00
Baker Lake.....	18 00		7 00	1 00	400 00		400 00
Barilbogue.....	45 00		2 50	2 50	521 00	52 00	
Bathurst, (Town).....	90 00	84 00	9 15	3 00	1500 00	1500 00	
Bathurst, (Village).....	61 00	120 00	0 00	4 00	1000 00	1000 00	
Belledune.....	30 00	6 00			500 00	400 49	99 51
Blackville.....	24 23	10 00			1000 00	700 00	300 00
Bolestown.....							
Campbellton.....	78 82	70 00	12 25	4 75	1000 00	335 00	665 00
Caraquet.....	60 00	71 01	11 00	6 70	1500 00	1000 00	500 00
Chatham.....	111 31	50 00	10 01	9 00	3500 00	2128 00	1371 34
Charlo.....	31 15	18 00	6 42	1 25	500 00	400 00	100 00
Dartmouth.....	25 00	32 00	7 83	1 55	1000 00	675 00	325 00
Drummond.....	38 00	26 50	5 40	7 00	1000 00	1000 00	
Edmundston.....	21 85	54 00		1 50	1000 00	700 00	300 00
Escuminac.....			60	00	150 00	150 00	
Grand Anse.....	25 00	38 00	2 00	1 01	700 00	360 00	340 00
Grand Falls.....	52 15	23 00	1 00	1 00	1000 00	1000 00	
Jacquet River.....	32 65	32 50		2 00	600 00	500 00	100 00
L'Amec.....	110 50	135 00			1000 00	1000 00	
Loggieville.....	67 75	12 00	1 50	2 00			
Lower Caraquet.....	25 33	21 50		2 20	500 00	350 00	150 00
Miscou.....							
Negusac.....					300 00	106 12	193 84
Nelson.....	80 00	12 10	2 00	8 00	1000 00	686 00	314 00
Newcastle.....	150 00	15 25	18 50	15 00	1000 00	1000 00	
Paquetville.....	15 03	13 50	10 00	8 55	900 00	475 00	425 00
Petit Rocher.....	87 00	82 00	10 00	5 00	1200 00	452 00	748 00
Pokemouche, (Upper).....	23 00	84 50			500 00	340 82	159 18
Pokemouche, (Lower).....	10 20	12 00			300 00	64 00	236 00
Red Bank.....	25 00			1 00	1000 00	300 00	700 00
Renous Bridge.....	71 30				1200 00	620 00	580 00
Richibucto.....	43 58	21 00		1 00	800 00	535 00	265 00
Rogersville.....	35 00	21 00	4 00	5 00	1000 00	400 00	600 00
Shippegan.....	17 00	6 50					
St. Andrew.....	12 00	47 00	80		700 00	65 00	635 00
St. Ann.....	15 00	4 00	9 60	5 00	600 00		600 00
St. Basil.....	31 00	104 00	4 55	2 22	1000 00	700 00	300 00
St. Charles.....	20 00		2 50	2 50	1000 00	500 00	500 00
St. Francis Xavier.....	18 10	32 00	1 30	3 60	1000 00	1000 00	
St. Francis of Assisi (Clair).....	6 72	4 00	4 31	2 70	400 00	300 00	100 00
St. Hilair.....	23 17	21 50	5 00		1000 00	668 00	332 00
St. Ignatius.....	10 03	15 50	4 00		250 00	151 00	
St. Isidore.....		21 00	3 38	4 52	500 00	153 50	346 50
St. Jacques.....	15 58	18 00	2 84	2 04	700 00	450 00	250 00
St. Leonard.....	17 00	27 50	4 50	5 00	500 00	500 00	
St. Louis.....	23 00	34 00	15 00	7 00	1000 00	800 00	200 00
St. Theresa.....	20 00	33 50			500 00	160 00	340 00
Tobique.....	5 63	5 60		3 46			
Tracadie.....	50 00	71 50	8 00	5 00	1500 00	1500 00	
Upper Bay du Vin.....							
St. Margarets.....	20 00	10 00	5 00	5 00	800 00	285 00	515 00
TOTALS.....	\$2905 80	\$1666 05	\$212 42	\$142 68	\$71971 00	\$46020 55	\$25950 45

N.B.—The Rev. Clergy are respectfully requested to notify us of any errors or omissions in the present list.

LOUIS O'LEARY, Chancellor.

CHATHAM, N. B., April 30th, 1905.

(Circular.)

CHATHAM, N. B.,
May 15th, 1906.

REVEREND FATHER,—

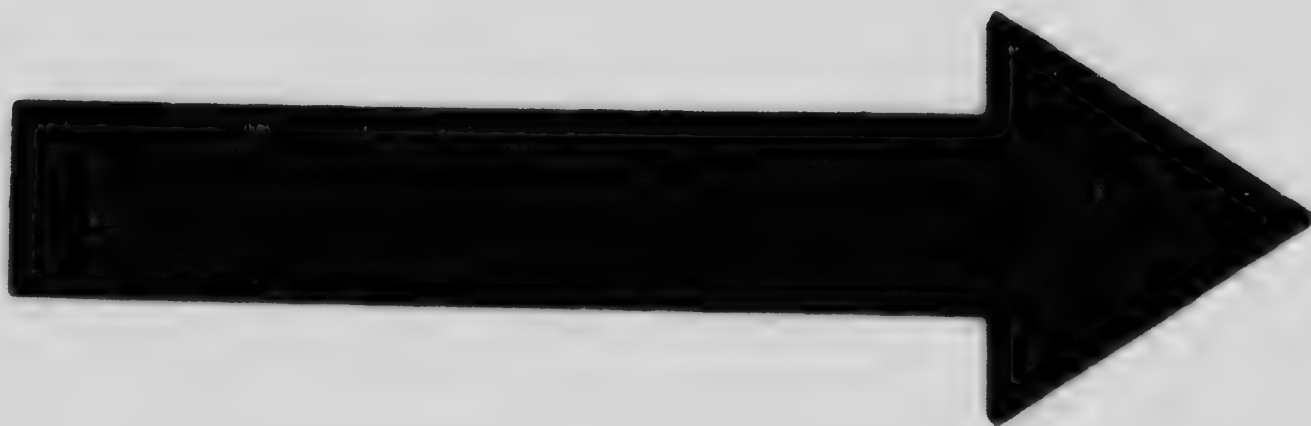
Having profitably and successfully accomplished Our "visitation ad limina" We, upon Our return to the Diocese of Chatham, humbly thank Divine Providence for the special protection and guidance afforded Us on Our long and dangerous journey. We are sincerely grateful to all who by their good and pious prayers invoked the blessing of God upon Our undertaking and We earnestly beseech Almighty God in His infinite goodness to abundantly reward their charity and piety. We beg also to thank in a special manner the Rev. Clergy for their warm and cordial welcome on Our arrival and to express Our deep appreciation of their generosity in presenting so liberal an offering on that occasion.

While Our visit to Rome was in every respect most profitable We desire particularly to remark that, as an aid and inducement to devotion to the Holy Rosary on the part of the faithful of the Diocese, We have obtained faculties for the Rt. Rev. Pastors of St. Basil, Rogersville and Bathurst (Village) and the Rev. Pastors of Chatham, Caraquet, Newcastle and Campbellton, to canonically erect in their various missions the Confraternity of the Most Holy Rosary. The same Confraternity has been already canonically erected in Tracadie. The Rev. Pastors of the other missions, should they desire to enroll their faithful in the said Confraternity, may do so by virtue of special faculties which We have obtained for all the priests now in active ministry in the Diocese, and by sending the names of those so received to any one of the canonical Confraternities above mentioned. The folio containing the faculty of receiving members and of blessing their beads, etc., with the Indulgences of the Most Holy Rosary will be forwarded to each priest individually not having yet received them.

The Holy Father, as a mark of benevolence towards the priests and people of the Diocese, has granted through Us to all the priests now exercising the holy ministry the power of blessing beads with the indulgences known as "The Indulgences of the Crosier Fathers." This faculty is "in perpetuum" and may be exercised by a simple sign of the cross over the beads to be blessed.

In virtue of faculties granted to Us by the Holy See for ten years and bearing date the 29th November 1905 We grant to all the priests, to be used at their discretion, the faculty "dandi S. Communionem fidelibus in Missa mediae noctis Nativitatis Dni et aliam missam privatam in gratiarum actione immediate celebrandi" and in virtue of another faculty from the Holy See for five years and bearing date February 20th 1906, We grant to all the priests the faculty, "benedicendi, exceptis locis ubi adsunt Regulares ex privilegiis sui Ordinis ea facultate gaudentes, numismata S. Benedicti, eaque Fidelibus imponendi, cum applicatione omnium et singularum Indulgentiarum et Privilegiorum quae Summi Pontifices ejusmodi benedictioni impertiti sunt." This latter faculty was not included in No. 25 of the faculties sent to the priests as We were informed in Rome.

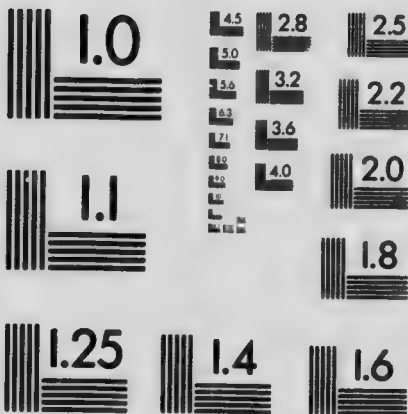
We have also canonically erected in Chatham, Bathurst and Bathurst (Village) the Confraternities of "The Children of Mary" and have had the same affiliated to the "Primaria" at Rome. The Rev. Pastors who desire that the confraternity of the Children of Mary be canonically erected by the Bishop in their missions, will upon proper application being made to Us, receive a document of canonical erection which they will copy into their Church registers and which they will hang in a prominent place in their sacristies or in the meeting rooms of the Confraternity. They may obtain affiliation with the "Primaria" by direct application to the Very Rev. Abbot General of the Canons of St. John Lateran, St. Peter in Chains, Rome.



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On this occasion We wish to remark that when permission has been granted to any one to erect the Stations of The Cross, the document must be copied into the Church Register, followed by an Act certifying to the fact of erection in virtue of the aforesaid permission, and the permission with copy of the Act must be publicly exposed either in the Church or chapel in which the Stations have been erected or in the sacristy.

The Retreat for the Rev. Clergy will be held this year at the Sacred Heart College in Caraquet from the 27th of June to the third of July and will be preached by Rev. Dr. Le Brun, S.J. During the Retreat priests will be stationed in the following missions, viz:—Caraquet, Tracadie, Bathurst, Newcastle, Chatham, Rogersville, St. Louis, Campbellton, Dalhousie, St. Basil, and Grand Falls, of which fact you are requested to inform your congregation for their convenience in case of sick calls, etc. The entire Clergy of the Diocese, unless specially exempted, are required to attend the Retreat, and each priest is requested to bring his own surplice, biretta, and toilet requisites.

We desire to inform you of the death of the Rev. Phidime Paradis at Quebec recently. Although no longer in the active ministry in the Diocese he nevertheless exercised the holy ministry in it for several years and therefore We would request the priests of the Diocese in their charity to celebrate, or have celebrated, the Holy Sacrifice of the Mass for the repose of his soul.—We recommend also in a special manner to your charitable prayers the late Mother St. John of Goto who died on the 8th inst. at the Hotel Dieu, Arthabaskaville, and who for thirty four years fulfilled the offices of the Good Samaritan to the lepers of Tracadie.

Asking your prayers and those of your congregation for the success of the Retreat

I am yours very truly in Xto,

† THOS. F. BARRY,

Bishop of Chatham.

RECOMMENDATIONS

GIVEN TO THE REV. CLERGY OF THE DIOCESE OF CHATHAM AT
THE END OF THE ECCLESIASTICAL RETREAT OF 1906.

I The Priests are requested to keep carefully and in order the various Circular Letters addressed to them at different times, as it often happens that permissions are asked for that have been already granted in some of the Circular Letters. In future when such permissions are asked for the priest asking will simply be referred to such or such a letter,

II When asking for permission to erect the Way of The Cross you are desired to indicate exactly the place in which you intend to erect it and what priest will perform the ceremony. Erection by any other than the one named in the faculty would be invalid. An Act of Erection must be entered in the Church Register as also publicly exposed in the Church or sacristy.

III° We beg to call your attention to the matrimonial dispensations. When asking the Bishop for a dispensation be careful to tell whether any other impediments exist. Our reason for requesting the priests to be exact in this matter is on account of what is known as "*cumulatio impedimentorum*." When two or more impediments exist in the same case they are referred to as "*cumulatio*" and a special faculty is required for the dispensation of this "*cumulatio*." All the priests have faculties for dispensing in matrimonial cases when the impediments do not reach the second degree. They may exercise these faculties even when there is "*cumulatio*" provided that none of the impediments include the second degree. When the impediments, or even one of them, reaches the second degree the Bishop only can dispense in any of them and in the "*cumulatio*" resulting therefrom. Hence when sending for a dispensation it is necessary to mention all the known impedi-

ments, otherwise the dispensation will be invalid. Should another impediment be discovered after the dispensation has been received from the Bishop, the dispensation already received is null and void. The same is the case if the newly discovered impediment be one in which the priest himself could ordinarily dispense, for instance in the third or fourth degree. The priest cannot therefore grant a dispensation for the new impediment but must again have recourse to the Bishop. The Bishop will renew his dispensation including the new impediment and the new "cumulatio". As a new dispensation in such a case is necessary for the validity of the marriage, the strictest attention in discovering and making known all the impediments is expected from every priest writing for a dispensation.

IV° A revalidation has been obtained from the Holy See for all invalid marriages in the Diocese up to the 9th November, 1902, and We would request all the Pastors to enter a note of the same in their Parish Registers as near that date as possible. In revalidating any marriages since that date be careful to enter an Act of revalidation in the Register explaining the reasons for revalidating and also a note under the original marriage Act referring to said revalidation.

V° Greater care should be taken in investigating matrimonial impediments to discover spiritual affinity which may easily exist when, for instance, a widower and widow are being married. Regard should be had also to the contracting of this impediment when sponsors are being chosen for confirmation.

VI° In the printed faculties of the priests permission is given for the celebration of the Holy Sacrifice of the Mass outside the Church. Such permission extends only to cases of necessity, viz: for the purpose of giving a mission or station for visiting the camps, etc., but not during recreation trips or for trivial purposes. Pastors desiring to celebrate Mass in the presbytery, either during the winter or the summer months, must apply to the Bishop for permission to do so.

VII° As We may require to ask for the Church Account Books at any time We expect that said accounts will be kept in regular order, that receipts for all bills paid will be to hand, and everything prepared to give a clear idea of the present financial state of the Mission.

VIII The same remark applies to the Parish Register in which all Acts should be entered, if possible, the very day of their performance. It is very inadvisable to keep any such Acts on loose fly-sheets as these can very easily be lost or destroyed.

IX It was understood at the conference that the Rev. Pastors had permission to have bazaars, picnics or socials to enable them to pay the amounts subscribed to the Cathedral Fund. This permission was granted for three years only during which the Pastors were supposed to collect the amount subscribed. The period allotted will have expired in September next after which time it will be necessary for each pastor to ask permission for bazaars, etc. In asking such permission the Pastor is requested to give the date upon which he intends to hold the bazaar and should endeavor not to have the same coincide or conflict with those of his neighboring priests.

X° According to the Council of Halifax permission from the Bishop is required on the part of any priest leaving his parish for more than forty-eight hours, even should his place be supplied by a neighboring or visiting priest.

XI° We hereby officially announce that every priest of the Diocese, whether pastor or assistant, has the power of granting jurisdiction for the confessions of himself and of his household to any visiting priest providing that the latter be a priest in good standing. In case of the absence of the Pastor, the Assistant has the same power for the confession of the Pastor's household.

XII The collections for the African Missions and for the Holy Land being collections ordered by the Holy See should be taken up regularly in every parish at the proper time, viz: Epiphany and Good Friday respectively, and should be forwarded immediately to the Chancellor.

† THOS. F. BARRY,
Bishop of Chatham.

Chatham, N. B., July 13th 1906.

LOUIS O'LEARY, Sect'y.

(Circular.)

CHATHAM, N. B., Dec 21st, 1906.

REVEREND FATHER:

Upon the recurrence of the Feast of the Nativity of Our Divine Savior, We renew Our accustomed "Christmas Greeting" to the Reverend Clergy, Religious Communities, and devoted Laity of the Diocese, and pray that all may enjoy an abundant participation in the graces and blessings so profusely offered at this holy season by the Divine Infant.

In regard to the construction of the New Cathedral We may say that the additional contract for the taking down and rebuilding of the facade has been completed and material progress has been made towards finishing the original contract for the exterior of the building, which, with the exception of the covering with copper of the wood-work of the spire is also about completed. We hope therefore to be able to celebrate the Holy Sacrifice of the Mass in the new building early next summer. Had it not been for the extra expense of \$23,000 incurred in rebuilding the facade We would now be in a position to commence repaying the various amounts borrowed. Upon completion of the exterior of the building a general statement of the finances making known the amount of the then existing debt will be issued.

Rt. Rev. Mgr. Varrily, D. P. has been appointed the Diocesan Director of the League of the Sacred Heart, and any of the Rev. Pastors wishing diplomas of erection for that confraternity in their missions are requested to apply to him for the same.

The Rev. Clergy are hereby notified to apply this year

and in future to Rt. Rev. Mgr. Varrily also for their Ordos as further distribution from the Bishop's residence will be discontinued.

With best wishes to all for a holy and happy Christmas and New Year.

I remain,

Yours truly in Xto

† THOS. F. BARRY,

Bishop of Chatham.

Returns From the Missions of the Diocese of Chatham FOR 1906.

MISSIONS	Epls. Coll.	Compon.	Holy Land.	Afr. Mission.	Subs. to Cathedral.	Amt. Paid to Date.	Amount Due.
Acadieville.....	0 65	6 50			250 00	250 00	
Balmoral.....	20 00	8 50	5 00		400 00	400 00	
Barnaby River.....	55 00	4 00	1 00	1 00	1000 00	346 50	653 50
Baker Lake.....	26 00	31 00	8 75		400 00	400 00	
Barabogue.....	60 00	1 00	3 00	3 00	521 00	521 00	
Bathurst, (Town).....	134 00	74 00	10 00	6 00	1500 00	1500 00	
Bathurst, (Village).....	70 00	30 00	5 00	5 00	1000 00	1000 00	
Belledune.....	60 50	43 50			00 00	500 00	
Blackville.....	31 70	10 00	2 50	2 50	1000 00	900 00	100 00
Boldestown.....	2 00		84	16			
Burnt Church.....					15 00	15 00	
Campbellton.....	95 50	100 00	5 00	5 00	1000 00	1000 00	
Caracquet.....	80 00	134 00	9 00	28 50	1500 00	1500 00	
Chatham.....	1131 94	55 00	11 50	8 00	35000 00	29745 46	5254 54
Charlo.....	31 29	2 00	1 49	2 03	500 00	500 00	
Dalhousie.....	46 75	27 00	6 10	4 00	1000 00	1000 00	
Drummond.....	25 00	35 50	12 10	7 00	1000 00	1000 00	
Edmundston.....	31 00	27 00	5 00		1000 00	1000 00	
Eseumiac.....	5 00				150 00	150 00	
Grand Anse.....	27 00	8 50	1 65	1 35	700 00	460 00	240 00
Grand Falls.....	61 70	32 50	1 50	1 00	1000 00	1000 00	
Jacquet River.....	37 55	37 50			600 00	600 00	
L'Amec.....	120 00	18 00	10 00	8 00	1000 00	1000 00	
Loggieville.....	62 00	10 00	2 70	1 30			
Lower Caracquet.....	21 35	15 00		2 20	300 00	350 00	150 00
Miscou.....							
Neguac.....					300 00	106 12	193 88
Nelson.....	100 00	12 00	5 00	5 00	1000 00	1000 00	
Newcastle.....	192 01	40 00	18 13	15 19	1000 00	1000 00	
Paquetville.....	27 74	32 00	6 30	4 96	900 00	900 00	
Petit Rocher.....	101 00	72 00	8 00	3 00	1200 00	706 25	433 75
Pokemouche, (Upper).....	27 00	88 00			500 00	500 00	
Pokemouche, (Lower).....	19 00	7 00			300 00	300 00	
Red Bank.....	25 50			2 00	1000 00	300 00	700 00
Renous Bridge.....	73 00	21 00		2 00	1200 00	1200 00	
Richibucto.....	57 40	8 50	3 00	3 00	600 00	600 00	
Rogersville.....	41 50	33 50	4 00	1 00	1000 00	1000 00	
Shippegan.....	20 00		1 80	1 20			
St. Andrew.....	45 00	32 00	2 00	1 50	700 00	65 00	635 00
St. Ann.....	22 00		0 00	5 00	600 00	500 00	100 00
St. Basil.....	47 00	65 50	7 50	4 75	1000 00	1000 00	
St. Charles.....	20 00		2 50	2 50	1000 00	1030 00	
St. Francis Xavier.....	24 30	83 00	2 63	1 50	1000 00	1000 00	
St. Francis of Assisi (Clair).....	6 44		4 30	2 50	400 00	400 00	
St. Hilaire.....	31 87	17 00	3 00		1000 00	951 00	49 00
St. Ignatius.....	12 00	14 00	4 00	3 00	250 00	250 00	
St. Isidore.....	12 04	18 00	5 60	4 00	500 00	188 50	311 50
St. Jacques.....	25 00	35 00	3 09	3 28	700 00	650 00	50 00
St. Leonard.....	19 00	65 50	5 00	6 00	500 00	500 00	
St. Louis.....	19 00	44 00	13 00	11 00	1000 00	1000 00	
St. Theresa.....	30 00	27 50			500 00	460 00	40 00
Tobique.....	10 00	4 00		1 79			
Tracadie.....	70 00	96 50	10 50	11 00	1500 00	1500 00	
Upper Bay du Vin, St. Margarets.....	15 00	35 00	6 00	5 00	800 00	285 00	515 00
TOTALS.....	\$3333 89	\$1586 50	\$224 42	\$188 81	\$71986 00	\$62159 83	\$9426 17

N.B.—The Rev. Clergy are respectfully requested to notify us of any errors or omissions in the present list.

LOUIS O'LEARY, Chancellor.

CHATHAM, N.B., January 21st, 1907.

**Thomas Francis, by the Grace of God, and favor of the
Apostolic See, Bishop of Chatham :**

*To the Reverend Clergy, Religious Communities and Faithful
Laity of the Diocese of Chatham Health and
Benediction in the Lord:—*

"Honor thy Father and thy Mother." —Exodus XX. 12.

Dearly Beloved,

The precepts of the Decalogue were written by God on two tables of stone, on one of which, according to the general teaching of the Fathers, were written the first three commandments, and on the other, the seven remaining precepts. This classification or order of the commandments is very appropriate as it shows us clearly their nature and their object, viz: the love of God and the love of our neighbor, on which two commandments dependeth the whole law and the Prophets (St Matthew XXII, 40). The first three commandments relate directly to our duties towards God; the others to our obligations towards our neighbor.

As rational beings we owe to God, Our Creator, adoration, reverence, love and filial service, and these our primary and most sacred duties are explained, and inculcated in the first three commandments of which We have already treated at some length in Our former Pastoral Letters. Next in importance are our duties towards our parents. These hold the first place in the category of our duties towards our neighbor in domestic and civil society, and are prescribed in the fourth commandment, "Honor thy Father and thy Mother," which on account of its importance comes immediately after the commandments relating to Divine worship. It teaches the mutual

duties of children to their parents and parents to their children, also the duties of inferiors towards their Superiors and of Superiors towards their inferiors.

1st. The Duties of Children towards their Parents.

God enjoins upon children to honor, love and obey their parents, "Honor thy Father and thy Mother that thou mayest be long-lived upon the land which the Lord, thy God, will give thee." (Exodus XX, 12.) We should honor and respect our parents by cherishing a sincere and heartfelt esteem for them, and should not allow their faults or their condition in life to interfere with this duty, for whatever their state may be, poor, or illiterate, or infirm, they are still our parents and have a right to be respected by us. God promises not only a long and happy life to dutiful children but many other rich rewards. "He that honoreth his mother is as one that layeth up a treasure; he that honoreth his father shall have joy in his own children, and in the day of his prayer he shall be heard." (Eccli. III. 5-6.) Our parents are God's representatives in our regard and the honor due to Him should, in a certain sense, be shown to them. The representative of the King is invested with the King's authority and should receive regal honors. Those then who dishonor their parents dishonor the authority of God himself which is delegated to them. Should parents not lead a regular and edifying life they still have a right to be respected by their children on account of the position they hold in regard to them as God's representatives. St. Ambrose says, "How much has not thy mother suffered on thy account! How many sleepless nights, how many privations, how much anxiety has she not borne for thee! How hard thy father has worked to provide thee with food and raiment! And canst thou be ungrateful to those who have done and suffered so much for thee?" The Son of God ever honored His parents although they were so poor they had not, on the night of His birth, wherewith to clothe Him or to shelter Him from the chilly

blunts of night. Far from despising the lowly profession of His foster-father He lovingly took part with him and helped him in his humble work. We should all learn from this Divine Model to pay all honor and respect to our parents no matter what their condition may be.

If God faithfully rewards dutiful children He also threatens dire punishment against those who dishonor their parents. We read in Holy Scripture: "Cursed be he that hon-oreth not his father and mother." (Deut. XXVII, 16.) "The eye that mocketh at his father and despiseth the labor of his mother . . . let the ravens of the brooks pick it out and the young eagles eat it." (Prov. XXX, 17.) These strong expressions of Divine malediction against unruly and disrespectful children, clearly show how displeasing to God is the conduct of those who by word or deed show dishonor to their parents. Under the Old Dispensation the Divine Law went still farther and the Jewish people were thus commanded: "A stubborn and untuly son who will not hear the commands of his father and mother and slightest obedience, the people of the City shall stone him, and he shall die, that all Israel hearing it may be afraid." (Deut. XXI, 18-21.)

Children may sin against this duty of honoring their parents in many ways: by speaking to them in an unbecoming and haughty manner; by using harsh, sharp, or angry words towards them, or answering them in sullen or mocking tones especially in the presence of others; by making known their faults instead of concealing them, thus exposing them to public criticism and ridicule; by attributing to their actions false or unworthy motives; by refusing to consult them or recognize them in the presence of others; by provoking them to anger or use violence or threats against them. "He that striketh his father or his mother shall be put to death" (Exodus XXI, 15) Many of the foregoing faults constitute a very grievous sin which merits eternal reprobation. Children honor their parents

on the contrary, by defending them against the attacks or accusations of their enemies; by always speaking well of them and attributing honorable and upright motives to their conduct; by imitating their virtuous example and by assisting them in all their wants, especially in old age or in sickness. "He that honoreth his father shall have joy in his own children." (Eccles. III, 6). Again, "The relieving of the father shall never be forgotten." (Eccles. III, 15).

When God commands us to honor our parents He thereby obliges us to love them for this is included in the honor and reverence we owe them. If we are obliged to love all men, how much more so our parents. We are bound to love God because He is our Creator from whom we received our existence; because He is our Protector Who continually watches over us and gives us strength and grace to defend ourselves against all the attacks of our enemies; because He is our generous Benefactor and Provider from Whom we receive all that we have; because He is our kind and loving Father, to Whom we must have recourse in all our wants. Now in all these respects our parents represent God in our regard, and consequently we should love them. And this love should not be outward and apparent only, but a real, sincere, heartfelt love, showing itself outwardly by all our words and actions in our daily conduct towards them. This true love will lead us to anticipate their wishes and desires, to comply cheerfully with their direction and recommendations and will make us ever ready and prompt to assist them in all their necessities both temporal and spiritual. "My son," says Solomon, "hear the instruction of thy father and forsake not the law of thy mother. (Prov. I, 8.) It is related that, when Blessed Thomas More had been put to death by order of Henry VIII, no one would dare to bury his remains: his daughter alone, braved the monarch's wrath, and the King, respecting her filial love and devotion for her father, forbade his minions to interfere with her. When Joseph met his poor and aged father in Egypt he wept with joy and clasping him

in his arms embraced him. (Gen. XXVI. 29). King Solomon rose from his throne to meet his mother although she was not of royal lineage and bowing to her made her sit on his right hand. (III Kings, 2.) We act contrary to this filial love if we entertain feelings of dislike or hatred towards our parents, and our guilt is aggravated if we show this dislike by anger or injurious language.

While the love of parents for their children may easily outstrip the proper limits it very rarely happens that the love of children for their parents exceeds the lawful bounds. There is, however, a limit beyond which our love for our parents, as well as love for our neighbor, should not go. Our love for any of God's creatures, no matter how dear they may be to us, must be subject and secondary to our love for God, that is, we should love the creature in God and for God. If, therefore, the love of our parents should turn us away from the love of God, we should remember the instruction of Our Lord clearly conveyed in those words of St. Matthew: "He that loveth father or mother more than Me is not worthy of Me." (St. Matthew X, 37). And the Council of Trent says: "Parents are no doubt to be affectionately loved and highly respected; but religion requires that supreme honor and homage be given to Him alone Who is the Sovereign Creator and Universal Father, and that our love for our parents be referred to our Eternal Father Who is in Heaven." Should, however, the injunctions of parents be at any time opposed to the commandments of God, children are, of course, to prefer the will of God to the desires of their parents, always keeping in view the Divine maxim: "We ought to obey God rather than men." (Acts V, 29.) When the young man mentioned in the Gospel was invited to follow Our Lord, he begged to be allowed first "to go and bury his father" and "take leave of them who were at his house." Our Lord said to him, "Let the dead bury their dead," and further on he added: "No man putting his hand to the plough and looking back is fit for the kingdom of Heaven. (St. Luke IX.)

To love and reverence towards parents must be added the virtue of obedience. "Children, obey your parents in all things for this is well-pleasing to the Lord." (Coloss. III, 20.) As parents are strictly obliged to provide for all the wants of their children, so children are equally bound to obey their parents. Just as in civil society some are called to command and others to obey, so it is in the domestic circle, otherwise there would be no order, no peace or happiness. Authority is the attribute of the old, but submission and obedience is the virtue of the young. We should, therefore, obey the commands of our parents and avoid what they forbid. And this obedience should be always shown in a ready and cheerful manner, without murmuring and sullenness, without criticism and obstinacy, without seeking excuses or delays, for all such resistance is contrary to the spirit of dutiful obedience due to parents. Children should also thankfully receive correction from their parents, ask pardon for disrespectful conduct towards them, and employ every means to correct the faults for which they are reproved.

As love for parents has its limits, so also has obedience. "Children," says St. Paul, "obey your parents in the Lord." (Eph. VI, 1.) The words "in the Lord" show us clearly that we should obey our parents in all things pleasing to God but not in what is offensive to Him. Should parents command their children to do any thing dishonest or sinful, any thing clearly known to be contrary to the will of God, or in opposition to His commandments, they should not and in conscience cannot obey, because Christ says: "He that loveth father or mother more than Me is not worthy of Me." (St. Matt. X, 37.) But when children are obliged for conscience sake to act in opposition to the will of their parents they should do so without pride or haughtiness and in the fulfillment of a sacred duty painful to the heart of a loving and dutiful child.

While treating of this subject there are other points to

which it may be well to refer: 1st, in the matter of religious faith every child is free, as soon as he becomes to the age of knowing his duties towards God, to embrace the true faith. This is his natural, inherent right of conscience and no authority, parental or civil can deprive him of it, or hinder him from following what he believes to be the inspirations of grace. 2nd, In regard to the state of life they wish to embrace, children are not subject to the control of parents and the latter have no right to dictate to them as to the choice of life they wish to make; they cannot forbid them, or oblige them, to adopt the married state; and it would be still more unworthy on their part to force them to enter or abandon the priesthood or the religious life, to which they believe themselves called by the voice of conscience, for we must always "obey God rather than men." The great St. Francis of Assisi would not allow his father to make a merchant of him; and St. Rose of Lima refused to marry in compliance with the wish of her parents. As the catechism tells us, however, in all those matters children should consult their parents, and in all other things lawful be guided and advised by them in the course they should take, as parents, by their age and experience of life as well as their natural love for and interest in their children's welfare, are their best and wisest counsellors, and the inspired word of Holy Scripture says: "Son, hear the instructions of thy father." (Prov. I, 8.)

Regarding the reward of long life promised to dutiful children We give the explanation of the Catechism of the Council of Trent:—The promise consists principally in length of days; they who always preserve the grateful recollection of a benefit deserve to be blessed with its lengthened enjoyment; and this they do, who honor their parents. To those from whom they received existence they gratefully acknowledge the obligation, and are therefore deservedly rewarded with the protracted enjoyment of that existence to an advanced age. The nature of the divine promise also demands explanation: it

includes not only the eternal life of the blessed, but also the term of our mortal existence, according to these words of the Apostle: "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come" (I Tim. IV, 8.) Many very holy men, it is true, Job, David, Paul, desired to die, and a long life is burdensome to the wretched, but the reward which is here promised is, notwithstanding, neither inconsiderable, nor to be despised. The additional words, "which the Lord thy God will give," promise not only length of days, but also repose, tranquility, security, which render life happy; for in Deuteronomy it is not only said "that thou mayest live a long time;" but it is also added, "and that it may be well with thee;" words which the Apostle repeats in his Epistle to the Ephesians. (Eph. VI, 3)

These blessings, we say, are conferred on those only, on whose piety God really deems it a reward to bestow them, otherwise the divine promises would not be fulfilled. The more dutiful child is sometimes the more short-lived; either because his interests are best consulted by summoning him from this world, before he has strayed from the path of virtue and of duty, according to these words of the Wise Man: "He was taken away lest wickedness should alter his understanding, or deceit beguile his soul": (Wisd. IV, 10-II) or because, when the gathering storm threatens to burst upon society, carrying anarchy and ruin in its desolating career he is called from the troubled scene, in order to escape the universal calamity. Thus, when God avenges the crimes of mortals, his virtue and salvation are secured against the dangers to which they might otherwise have been exposed; or else, he is spared the bitter anguish of witnessing the calamities of which in such melancholy times, his friends and relations might become the victims. "The just man," says the Prophet, "is taken away from the face of evil." (Isa. LVII, 1.) The premature death of the good, therefore, gives just reason to apprehend the approach of calamitous days.

2nd. Duty of Parents towards their Children.

The fourth commandment not only obliges children to obey their parents but it also obliges parents to discharge faithfully their duties towards their children. These duties may be summarized in the words,—love and education.

Nature itself imposes upon parents the duty of loving their offspring, for they are flesh of their flesh and bone of their bone. But Fathers and Mothers should be animated by higher and holier motives, looking upon their children as gifts from heaven entrusted to them for safe-keeping and for which they shall have to render an account on the day of judgment. If parents would always bear this in mind their love for their children would never degenerate into a purely natural love or passionate fondness. They would regard them as God's children as well as theirs, placed under their control to serve their heavenly Father here below, to be their consolation and happiness on earth, and ultimately to enjoy with them the Divine Presence of their common Master in His kingdom hereafter. This thought would regulate the love of parents for their children and show them the necessity of bestowing more care on the soul of the child than on his body, of preserving him with all solicitude from sin and the moral contagion of the world, rather than indulging him in his wayward and perverse inclinations. "Give thy son his way," says Ecclesiasticus, "and he shall make thee afraid." (Eccles. XXX, 9.) We have striking examples in Holy Writ of the evil consequences of exaggerated fondness of parents for their children. Thy holy King David, through misplaced affections for his young son Absalom, did not correct him of his faults in youth, and in after years he had cause to bitterly regret it when Absalom rebelled against him and put himself at the head of a powerful army to deprive his father of his throne, (2 Kings, Chapter 17.) The High Priest, Heli, did not correct his wicked sons, and God threatened him with punishment which resulted in his own death and that of his two

wicked sons (1 Kings, Chapter 4) The mother of St. Louis, King of France, used to say to her son in his childhood, "My son, I would rather see you dead in your coffin than guilty of a mortal sin." And another truly christian mother, whose greatest care was for the sanctification of her children, would repeat, "I do not want to be the mother of children damned for all eternity." If christian parents, and especially, christian mothers, of the present time were imbued with such dispositions towards their children we would not have to deplore the loss to Church and society of so many wrecks amongst our boys and girls to-day.

The love of parents for their children is intimately united with the duty of education, which may be considered under two aspects—the corporal and spiritual education. The corporal education of children consists in providing for their temporal wants. Children have a natural right to life and support from their parents. Parents then should be mindful that they do nothing which might be prejudicial to the life of their child either before or after his birth. Mothers cannot be too careful in this regard. Parents should not give way to their passions or indulge in excesses lest they transmit to their offspring a heritage of disease, deformity and sin. Like father, like child, says the proverb. It is very wrong for parents to spend their time habitually in pleasure and amusements neglecting their young children or leaving them to the care of domestics. The Holy Scripture compares such unnatural parents to the "cruel ostrich in the desert. Which lays her eggs in the sand and then abandons them. How much more criminal and unnatural is the conduct of the father who frequently spends hours, if not whole nights and days, in dissipation and debauchery, squandering away the means necessary to provide clothing and food for his perishing children! When children have attained a certain age the responsibility of parents becomes greater and their vigilance should be more constant in order to safeguard them from every danger which might threaten their

health or morals. When the time for schooling has arrived parents should furnish children with all that is requisite for school, and make it a point to see that they attend faithfully and regularly whether it be the child's good pleasure to do so or not, making use of punishment for this purpose if necessary. Parents should make their children continue at school as long as possible, and, when their means permit, send them to some of the Institutions of higher education or Catholic Colleges of our country. If a child shows an aptitude and inclination for any particular study or calling he should be encouraged and supported by his parents to continue it. Later on in life they should encourage them to make homes for themselves, and help them in so doing as far as they are able.

Of all parental duties that of spiritual or religious education is the most important for on the manner in which it is discharged depends the temporal and eternal happiness of both parents and children. It includes three parts, viz: doctrine, correction and example. The first religious duty required of parents is to have their new-born infant baptized as soon as possible. All theologians hold that it would be sinful to defer without cause for several days the baptism of a new-born child. What then should be thought of the conduct of parents, who without the gravest reasons defer the baptism of their children for weeks and even months? As soon as a child is able to lisp he should be taught to pronounce the name of the Divine Redeemer and His Holy Mother; and when he has attained the age of reason he should be instructed in the fundamental truths of religion, in the observance of the Commandments, and all things necessary for salvation. This early religious training of the child devolves chiefly upon the Mother as his first years are spent at her knee. The father's authority should supplement the tender piety of the mother, confirm what she teaches and enforce her orders. Both father and mother should see to it that night and morning prayers be said daily; that assistance at Holy Mass be regular on Sundays and holydays, and, at least

sometimes, on week days; that the Catechism class be faithfully attended; that conduct in the house of God be pious and edifying; that confession and communion be frequently made and with the proper dispositions; that evil companions and dangerous resorts be scrupulously avoided; that good books be supplied in the home and bad ones promptly banished from it, etc., etc. St. Monica prayed for years for her son St. Augustin, and St. Francis of Sales says, "Parents ought often to speak of God to their children, but yet most often to speak to God of their children"

Children, when they grow up, will be, as a rule, what their parents have made them in their youth—good and pious, or negligent, bad and unruly. In later years the child cannot be formed anew. The first impressions are always the most lasting and are never entirely effaced from the soul. Like the marks in the barks of a young tree, they always remain and grow and expand with years. If the field is to yield an abundant harvest in the autumn, it must be tilled in early spring and not left uncultivated till mid-summer. The majority of criminals in houses of correction are those whose religious training was neglected in childhood. If the souls of these children be lost can the careless parents be held accountable? What will be their excuse on the day of judgment? St. Paul says, "If any man have not care of his own, and especially those of his house, he hath denied the faith and is more than an infidel," (I Tim. X, 8) Overindulgence to children is a fault. Kindness must be combined with firmness and the child should be sternly compelled to yield to the wishes of the parent. "Spare the rod, and spoil the child," is an old proverb. It is very reprehensible to allow children to have their own way in all things. While it is, no doubt, a mistake to be always finding fault with the conduct of children and continually condemning their actions, it is no less blameable to think they are always right, incapable of wrongdoing, and never to be punished. If, notwithstanding the solicitude and vigilance of parents, their children sometimes

disobey them, or marry against their will, or embrace the religious life in opposition to their wishes or even bring shame and disgrace on their family, they should not on that account be entirely abandoned or disinherited by them, for the natural bond between parent and child, like that between husband and wife, can never be broken. As the child is ever bound to love and honor his parents, and although he may not always be obliged to obey them, he is not for that reason exempted from wishing them well and praying for them, so parents are always obliged to pray for and interest themselves in the welfare of their children, even though wayward and disobedient, as We have had so often occasion to say in Our addresses to parents and children after Confirmation in Our pastoral visitations. King David prayed for his son Absalom who was in rebellion against him, was inconsolable after his death, and would not allow the Jews, in their abhorrence of his crime of disobedience and disrespect, to dishonor his tomb.

Parents must set their children a good example. The best instructions are of little avail if they who give them show bad example. Children are naturally prone to follow example especially that of their parents. How careful then parents should be not to let their children see them do anything unkind or blameworthy! Let them always warn servants not to say or do anything in the presence of children which they ought not to say or do. They should remember always the admonitions of Our Lord: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. . . . See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father, Who is in heaven." (St. Matth. XVIII, 6-10) If children and parents would comply with all the duties required of them by the fourth commandment what a happiness it would be to both! How pleasing it would be to God and how meritorious in His sight!

Reciprocal Duties of Servants and Masters.

1st. Servants must be just and faithful to their masters because the property of the latter is intrusted to their care. If they are unfaithful to this trust they become guilty before God and man of violating the confidence and faith reposed in them. They should therefore faithfully perform the work assigned to them and take care not to destroy their masters' goods or waste them; neither should they take them for their own use nor give them to others. In every way in their power they should protect their masters from every injustice in as far as they are able, and be always able to give an account of their administration. Should they not be able to protect the property under their charge, or regularly perform the duties of their position, they should notify their employers and be guided by their directions. Servants should not neglect the work for which they are paid, nor perform it in a careless and insufficient manner, nor encourage others by their language and example to do so.

Servants should also be obedient to their masters. St. Paul in his instructions to St. Timothy says, "Servants be obedient to them that are your lords according to the flesh . . . as in Christ; not serving to the eye as it were pleasing men, but doing the will of God from the heart." (Eph. VI, 5-6.) And again to another one of his disciples who was a bishop he writes. "Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying." (Tit. II, 9)

Respect is also due to masters. "Whosoever are servants under the yoke let them count their masters worthy of all honor, lest the name of the Lord and his doctrine be blasphemed." (I Tim. VI, I.) And this respect should be shown to the master whether he be present or absent. Servants must not without cause make known the faults of their masters; nor reveal, as they often do, family secrets when they change employers or enter new situations. "The tale-bearer shall defile

his own soul and shall be hated by all." (Eccli. XXI, 31.)

Fellow-servants should endeavor to live together in peace and good-will, and never say or do anything that would cause disorder or misunderstanding between each other or between the servant and his masters. All unbecoming conversations, or stories or profane language injurious to charity, to modesty, or to holy things, should never be indulged in among servants. In order to maintain peace and good-will towards one another fellow-servants should be always ready to help each other in the work they have to do; and to speak well of each other. "Bear ye one another's burdens, and so you shall fulfill the law of God." (Gal. III, 2.)

2nd. Masters should consider that the authority which they exercise over their servants comes from God. "For there is no power but from God." (Rom. XIII, 1.) They must also recognize that, like their servants, they too are servants of God and that on the last day they will have to render to God a stricter account of their conduct, of the exercise of the authority He gave them, and of the administration of the talents He confided to their control than their servants have now to render to them. Therefore they must treat them with humility, brotherly love, and fellow-feeling. "As you would that others do to you, do you also to them in like manner." How thoughtlessly masters often act towards their servants! How justly may be applied to them the warning of Holy Scripture: "Be not as a lion in thy house, terrifying them of thy household and oppressing them that are under thee." (Eccli. IV, 35.) Masters should give just wages to their servants. "Masters," says St. Paul, "do to your servants that which is just and equal knowing that you also have a master in heaven." (Col. IV, 1.) They are bound to allow servants time on Sundays and Holydays for the service of God, for assisting at Mass, receiving the sacraments and religious instruction, always bearing in mind that God has a prior right on the days dedicated to Him. Finally masters

should attend to the conduct of their servants, taking care not to expose them to the occasions of sin, advising and encouraging them to do their duty in all things, and setting them good example.

4th. Duties of Subjects to the Laws of the Country, and of the Faithful towards their Pastors.

1st. We must show respect and submission to those who are placed in authority over us. Not that our respect should be based simply upon the talents or good qualities of those in high position, nor should it have for its object the profligacy or wickedness of the man—should such moral turpitude debase the lives of public functionaries—but we should revere in them the authority of God with which they are invested. "Let every man be subject to higher powers for there is no power but from God, and those that are, are ordained by God; therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation." (Rom. XIII, 1-2.) We must also respect and obey all the just laws of the land; but should a wicked or unjust mandate be issued, we are not on any account obliged to obey it, for such a mandate is not the legitimate exercise of power but an act of perverse injustice. (Cat. Counc. Trent.) Subjects ought to pray for their rulers, for it is acceptable to God that prayers and supplications be made for all that are in high stations. "I desire therefore first of all that supplications, prayers, intercessions and thanksgivings be made for all men: for kings and for all that are in high station: that we may have a quiet and a peaceable life." (I Tim. II, 1-2.) Our prayers for our rulers bring blessings on ourselves by obtaining from them the divine light and assistance to make laws beneficial to the people.

2nd The faithful are obliged to honor and respect their Pastors for they are Christ's representatives on earth in their regard, and dispensers of His Mysteries to His people. In

his second epistle to the Corinthians St. Paul calls them God's Ambassadors: "For Christ therefore we are ambassadors, God as it were exhorting by us." (2 Cor. V. 20.) Our Lord looks upon as offered to Himself the disrespect shown His ministers. "He that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent me." (St. Luke, X, 16.) Our second duty to our Pastors is to obey them. "Obey your prelates and be subject to them; for they watch as being to render an account of your souls, that they may this do with joy and not with grief." (Heb. XIII, 17.) "He that heareth you, heareth Me." (St. Luke, X, 16.)

It is also clear from the teaching of the Old and New Testament that the faithful are bound to contribute to the support of their Pastors. Such was the law of God from the very beginning. In the Old Testament the tribe of Levi and their descendants were chosen for the service of the Temple, and they were to receive no part in the division of the promised land. All the other tribes were expressly commanded to pay them tithes for their support. "And the Lord said . . . Aaron: you shall possess nothing in land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel. And I have given to the sons of Levi all the tithes of Israel for a possession for the ministry wherewith they serve Me in the tabernacle of the covenant. . . . It shall be an everlasting ordinance in your generations." (Num. XVIII, 20-23.) It is the spirit of the New Law and the constant practice of the Christian Church that the faithful should contribute to the temporal support of those from whose ministry they receive spiritual benefits. "Let him that is instructed in the Word communicate to him that instructeth him in all good things." (Gal. VI, 3.) And St. Paul says, "The Lord ordained that they who preach the Gospel should live by the Gospel." (I Cor. IX, 14.) The priest is chosen by Divine Providence to attend to the service of God and the care of souls; his duties are many and his responsibility great. He has to

offer prayers daily and sacrifice frequently; to administer the sacraments to his people, and to instruct them diligently; to visit the sick even at the sacrifice of his life; to console the afflicted; to be always ready day and night to answer the calls of his flock; and that he may have no temporal cares to draw him away from these duties he is forbidden to marry or to engage in worldly business. Is it not just then that the faithful should contribute to the support of those who thus devote their whole lives to their service? "The laborer is worthy of his reward." (I Tim. V, 18) Such is the teaching of St. Paul throughout his first Epistle to the Corinthians where he enforces this obligation on the faithful in the clearest terms.

By virtue of faculties received from the Holy See We grant the same dispensations in the Lenten Fast and Abstinence as last year; the rules therefore will be the same.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

† THOS. F. BARRY,

Bishop of Chatham.

Chatham, N. B.,

January 29th, 1907, Feast of the Prayer of Our Lord on Mount Olivet.

Lettre Pastorale.

DE S. G. MGR THOS-F. BARRY, EVÊQUE DE CHATHAM

THOSMAS-FRANÇOIS BARRY, PAR LA MISÉRICORDE DE
DIEU ET LA GRACE DU SAINT SIÈGE-APOSTOLIQUE, EVÊQUE
DE CHATHAM.

*Au Clerge seculier et regulier, aux Communautés religieuses et
aux fideles du diocese de Chatham, Salut et benediction en
Notre-Seigneur.*

"HONOREZ VOTRE PÈRE ET VOTRE MÈRE," (EXODE, XX, 12)

Nos très chers Frères,

Les préceptes du Décalogue furent écrits par Dieu lui-même sur deux tables de pierre et, d'après le commun enseignement des Pères de l'Eglise, l'une de ces tables portait les trois premiers commandements, tandis que les sept autres étaient gravés sur la seconde. Cette classification des commandements, ou cet ordre dans lequel ils nous furent donnés, sont très appropriés, puisqu'ils nous démontrent clairement leur nature et leur objet: l'amour de Dieu et l'amour du prochain, les "deux commandements qui renferment toute la loi et les prophètes" (MATH. XXII, 40.) Les trois premiers se rapportent directement à nos devoirs envers Dieu, tandis que les sept autres regardent nos obligations envers le prochain.

Etres doués de raison, nous devons adorer Dieu, notre Créateur, le respecter, l'aimer et le servir en fidèles enfants. Ce sont là nos premiers et nos plus saints devoirs, et ils nous sont expliqués et inculqués dans les trois premiers commandements dont Nous vous avons entretenus dans nos précédentes Lettres Pastorales. Immédiatement après nous devoirs envers Dieu viennent, dans l'ordre d'importance, nos obligations envers nos parents; elles tiennent la première place entre nos

devoirs à l'égard de nos semblables, soit dans la famille, soit dans la société civile, et elles nous sont prescrites par le quatrième commandement: "Honorez votre père et votre mère." C'est à cause de son importance que ce précepte suit immédiatement les commandements qui se rapportent directement au service de Dieu. Il enseigne les devoirs mutuels des enfants envers leurs parents et des parents envers leurs enfants, de même que les obligations des inférieurs envers leurs supérieurs et des supérieurs envers leurs inférieurs.

DEVOIRS DES ENFANTS ENVERS LEURS PARENTS

Dieu ordonne aux enfants d'honorer leurs parents, de les aimer et de leur obéir: "Honorez votre père et votre mère afin que vous viviez longtemps sur la terre que le Seigneur votre Dieu vous donnera" (EXOD. XX, 12.) Nous devons honorer et respecter nos parents, en ayant pour eux une sincère et toute cordiale estime qui ne doit jamais être amoindrie par leurs défauts naturels ou leur condition sociale. Qu'ils soient pauvres, ignorants ou infirmes, ils sont toujours nos parents et ils ont toujours droit à notre respect et à notre hommage. Dieu promet aux enfants fidèles au devoir filial, nonseulement une vie longue et heureuse mais encore de nombreuses récompenses: "Celui qui honore sa mère est comme un homme qui amasse un trésor; celui qui honore son père trouvera sa joie dans ses enfants, et il sera exaucé au jour de sa prière" (ECCLI. III, 5, 6.) Nos parents sont auprès de nous les représentants de Dieu et l'honneur qui nous lui devons doit, jusqu'à un certain point, rejaillir sur eux. Le représentant du roi est investi de l'autorité royale et doit recevoir les honneurs royaux. Ceux qui n'honorent pas leurs parents méconnaissent l'autorité même de Dieu dont ils sont investis. Les parents même dont la vie n'est ni régulière ni édifiante, ont toujours droit au respect de leurs enfants qui doivent toujours voir en eux les représentants de Dieu. "Combien votre mère n'a-t-elle pas souffert à cause de vous, dit saint Ambroise! Que de nuits sans sommeil, que de

privations, que d'angoisses n'a-t-elle pas endurées pour vous! Au prix de quel pénible travail votre père vous a nourris et vêtus! Et pourriez-vous être ingrats envers ceux qui ont tant fait et tant souffert pour vous? Le Fils de Dieu honora toujours ses parents quoiqu'ils fussent si pauvres qu'ils n'eurent, lors de sa naissance, ni toit ni vêtements convenables pour le protéger contre la froide brise de la nuit. Bien loin de mépriser l'humble métier de son père nourricier, il se plut à l'aider en partageant son travail. Apprenons tous de ce Divin Modèle à rendre plein honneur et entier respect à nos parents, quelle que soit leur condition.

Si Dieu récompense fidèlement les enfants qui remplissent leur devoir filial, il menace de châtiments sévères ceux qui refusent à leurs parents l'honneur qui leur est dû. Nous lisons dans la sainte Ecriture: "Maudit soit celui qui n'honore point son père et sa mère" (DEUT XXVII, 16.) "Que l'œil qui insulte à son père et qui méprise l'enfantement de sa mère, soit arraché par les corbeaux des torrents, et qu'il soit dévoré par les enfants de l'aigle" (PROV. XXX, 17.) Ces énergiques expressions de la malédiction divine contre les enfants rebelles et irrespectueux, montrent clairement combien est odieuse à Dieu la conduite de ceux qui, par leurs paroles ou par leurs actes, déshonorent leurs parents. Sous l'ancienne loi, Dieu porta la sévérité jusqu'à donner l'ordre suivant au peuple juif: "...Un fils rebelle et ingrat qui ne se rend au commandement ni de son père ni de sa mère, et qui, en ayant été repris, refuse avec mépris de leur obéir....le peuple de la ville le lapidera et il sera puni de mort....afin que tout Israël entendant cet exemple soit saisi de crainte" (DEUT. XXX, 18, 21.)

Les enfants peuvent pécher de diverses manières contre ce devoir d'honorer leur parents: en leur parlant avec hauteur et inconvenance; en usant à leur égard de paroles dures, mordantes et empreintes de colère; en leur répondant d'un ton maussade et moqueur, surtout en présence d'autres personnes;

en faisant connaître leurs défauts au lieu de les cacher, exposant ainsi leurs parents à la critique des autres et au ridicule; en attribuant à leurs actes des motifs faux ou indignes; en refusant de les consulter ou de les reconnaître en présence d'étrangers; en les irritant et en les traitant avec violence ou menaces. "Celui qui aura frappé son père ou sa mère sera puni de mort" (Exod. xxi, 15). Plusieurs des fautes que Nous venons de mentionner constituent un péché très grave et digne de la réprobation éternelle. Les enfants qui, au contraire, honorent leurs parents, sont ceux qui les défendent contre les attaques ou les accusations de leurs ennemis, qui parlent toujours d'eux en bien, attribuant à leur conduite des motifs justes et honorables, qui imitent leurs bons exemples et les assistent dans leurs besoins, spécialement dans leur vieillesse et leurs maladies. "Celui qui honore son père trouvera sa joie dans ses enfants" (Eccli. iii, 6). Et encore: "La charité dont vous aurez usé envers père ne sera point mise en oubli" (Eccli. iii, 15).

Dieu, en nous commandant d'honorer nos parents, nous oblige par là même à les aimer, car l'amour est compris dans l'honneur et le respect que nous leur devons. Si nous sommes tenus d'aimer tous les hommes, combien plus nous devons aimer nos parents. Nous devons aimer Dieu parce qu'il est notre Créateur: c'est de lui que nous tenons l'existence, parce qu'il est notre Protecteur, veillant constamment sur nous, nous donnant la force et l'aide pour nous défendre contre toutes les attaques de nos ennemis; parce qu'il est le Bienfaiteur généreux et la Providence de qui nous recevons tout ce que nous avons; parce qu'il est le Père plein de bonté et d'amour à qui nous devons recourir dans tous nos besoins. A tous ces points de vue, nos parents nous sont les représentants de Dieu: nous devons donc les aimer pour tous ces mêmes motifs. Et notre amour pour eux ne doit pas être seulement d'apparence ou d'étalage, mais il doit être réel et sincère il doit venir du cœur et se manifester extérieurement par nos paroles et par nos actes

• dans nos rapports journaliers avec eux. Cet amour sincère nous portera à prévenir leurs intentions et leurs désirs, à suivre avec plaisir leurs conseils et leurs recommandations, et nous les fera assister toujours de bon cœur et avec promptitude dans toutes leurs nécessités temporelles et spirituelles. "Ecoutez, mon fils, dit Salomon, les instructions de votre père et n'abandonnez point la loi de votre mère" (PROV. 1, 8). On rapporte que, lorsque le Bienheureux Thomas Morus fut mis à mort, par ordre d'Henri VIII, personne n'osait donner la sépulture à son corps; seule sa fille brava la fureur du monarque, et le roi, respectant l'amour filial et le dévouement de cette fille envers son père, ordonna à ses officiers de la laisser faire. Lorsque Joseph rencontra son pauvre vieux père en Egypte, il se jeta à son cou et l'embrassa en pleurant de joie (GÉN. x, 1, 29). Le roi Salomon se leva de son trône pour accueillir sa mère qui, pourtant, n'était point de famille royale, et, après l'avoir saluée avec respect, il la fait asseoir à sa droite (III ROIS, 21).—Nous péchons contre ce commandement de l'amour filial en entretenant des sentiments de dégoût ou de haine envers nos parents, et notre culpabilité devient plus grande si nous manifestons ces sentiments intérieurs par la colère ou des injures.

L'amour des parents pour leurs enfants peut facilement dépasser les limites raisonnables, mais l'amour des enfants envers leurs parents excède rarement les justes bornes. Il y a cependant un point au-delà duquel l'amour pour les parents ne doit jamais aller, tout comme la charité envers le prochain. Notre amour pour toutes les créatures, quelque chères qu'elles, nous puissent être doit être subordonné à notre amour pour Dieu et tenir le seconde place dans notre cœur, c'est-à-dire que nous devons aimer les créatures en Dieu et pour Dieu. Si donc, l'amour de nos parents nous détournait de l'amour de Dieu, nous devrions nous rappeler l'instruction si claire que Notre-Seigneur nous donne par ces paroles de l'évangile de saint Mathieu: "Celui qui aime son père ou sa mère plus que moi, n'est pas digne de moi (MATH. x, 37). Et le Concile de Trente dit: "Sans doute les

parents doivent être tendrement aimés et hautement respectés mais la religion requiert que l'honneur et l'hommage suprêmes soient rendus à Celui-là seul qui est le Créateur souverain et le Père universel, et que notre amour pour nos parents se reporte à notre Père éternel qui est dans le ciel." Chaque fois que les ordres des parents sont opposés aux commandements de Dieu, les enfants doivent donc leur préférer la volonté de Dieu, se rappelant toujours la divine maxime: "Nous devons obéir à Dieu plutôt qu'aux hommes" (ACT. v, 29). Quand le jeune homme de l'évangile fut invité à suivre Notre-Seigneur, il demanda qu'il lui fût d'abord permis "d'aller enterrer son père" et "disposer de ce qu'il avait dans sa maison." Notre-Seigneur lui dit: "Laissez aux morts le soin d'ensevelir leurs morts," et bientôt après, il ajouta: "Quiconque ayant mis la main à la charrue regarde derrière soi, n'est point propre au royaume de Dieu" (LUC, IX).

A l'amour et au respect dus aux parents s'ajoute l'obéissance. "Enfants, obéissez en tout à vos pères et mères, car cela est agréable au Seigneur" (COLOS. III, 20). De même que les parents sont strictement tenus de pourvoir à tous les besoins de leurs enfants, de même ceux-ci sont également tenus d'obéir à leurs parents. Il en est de la famille comme de la société civile où les uns sont appelés à commander et les autres à obéir; autrement il n'y aurait ni harmonie, ni paix, ni bonheur. L'autorité est l'attribut des anciens, tandis que la soumission et l'obéissance sont le vertu des jeunes. Nous devons donc obéir aux ordres de nos parents et éviter ce qu'ils nous défendent. Et cette obéissance devrait toujours être prompte et joyeuse, sans murmure ou humeur chagrine, exempte de toute critique comme de toute opiniâtreté, ne cherchant ni excuses ni défais; car toute résistance est contraire à l'esprit de l'obéissance due aux parents. Les enfants doivent aussi recevoir avec reconnaissance les réprimandes de leurs parents, leur demander pardon quand ils ont manqué à leur égard, et, s'appliquer à corriger les défauts dont ils ont été repris.

L'obéissance a, comme l'amour filial, ses justes limites. "Enfants, dit St. Paul, obéissez à vos parents dans le Seigneur" (EPHÉS. VI, 1). Les mots "dans le Seigneur" nous indiquent que nous devons obéir à nos parents en tout ce qui plait à Dieu, mais nullement en ce qui l'offense. Si les parents commandent quelque chose de malhonnête ou de criminel, quelque chose qui soit manifestement contraire à la volonté de Dieu ou en opposition avec ses commandements, les enfants ne doivent pas et, en conscience, ne peuvent pas obéir, parce que Notre-Seigneur a dit: "Celui qui aime son père ou sa mère plus que moi, n'est pas digne de moi" (MATH. X. 37). Mais lorsqu'il arrive que les enfants sont obligés, par devoir de conscience, d'agir à l'encontre de la volonté de leurs parents, ils doivent le faire sans vaine gloire et sans hauteur, remplissant une obligation sacrée qui devient pénible au cœur d'un enfant aimant et soucieux de son devoir.

Pendant que Nous traitons ce sujet, il Nous semble à propos de mentionner quelques autres points: 1°—En matière de religion, tout enfant qui est parvenu à l'âge de connaître ses devoirs envers Dieu, est libre d'embrasser la vraie foi. Ceci est un droit naturel, inhérent à la conscience, et nulle autorité paternelle ou civile, ne peut l'entraver; personne ne peut empêcher l'enfant de suivre ce qu'il croit être l'inspiration de la grâce.—2°—Quand à l'état de vie qu'ils veulent embrasser, les enfants sont entièrement libres et les parents n'ont nullement le droit de leur imposer un état de leur propre choix. Ils ne peuvent ni leur interdire ni leur imposer l'état conjugal, et ce serait une témérité encore bien plus indigne de leur part, que de forcer leurs enfants à entrer dans l'état ecclésiastique ou religieux où les appelle la voix de leur conscience, ou de les en détourner; car nous devons toujours "obéir à Dieu plutôt qu'aux hommes". Le grand saint François d'Assise résista à son père qui voulait que son fils se fit marchand, et sainte Rose de Lima refusa de se marier, quoique ce fut le désir de ses parents. Cependant, comme nous l'enseigne le catéchisme, les enfants

doivent en toutes ces matières, consulter leurs parents et, en toute autre chose légitime, qu'ils se laissent guider et éclairer par eux dans les voies à suivre. L'âge et l'expérience de la vie aussi bien que l'affection naturelle et l'intérêt qu'ils prennent au bien être de leurs enfants, font que les parents sont leurs meilleurs et leurs plus sages conseillers, et la parole inspirée de la sainte Ecriture dit: "Mon fils, écoutez les instructions de votre père" (PROV. 1, 8).

Touchant la récompense d'une longue vie promise à l'enfant fidèle et obéissant, Nous vous donnons l'explication du Catéchisme du Concile de Trente: "Le premier fruit de cette fidélité (au devoir filial), c'est une longue vie. En effet il est juste que ceux qui gardent fidèlement la mémoire d'un bienfait, en jouissent le plus longtemps possible. Ceux donc qui honorent leurs parents et qui leur témoignent une vive reconnaissance pour le bienfait de la vie et de la lumière qu'ils ont reçue d'eux, ont droit à jouir de la vie jusqu'à une grande vieillesse. Mais cette promesse divine demande une explication plus étendue. Il faut savior qu'elle ne tombe pas seulement sur le bonheur de l'autre vie, et qu'elle a pour objet même les biens de la vie actuelle. Saint Paul le dit dans ces paroles: "La piété est utile à tout; c'est à elle que sont promis les biens de la vie présente et de la vie future" (I TIM IV, 8.)

"Et qu'on ne croie que cette promesse soit quelque chose de vil et de méprisable, par la raison que de très-grands saints, comme Job, David, saint Paul, ont désiré la mort, et que la prolongation de la vie est à charge aux hommes accablés de chagrins et de misères: car ces paroles qui accompagnent la promesse divine: Que le Seigneur votre Dieu vous donnera", marquent bien qu'il ne s'agit pas seulement de la longueur de la vie, mais aussi du repos, de la tranquillité et de la santé nécessaires pour vivre heureusement. Aussi le Deutéronome ne dit pas seulement "afin que vous viviez longtemps" mais encore "afin que vous soyez heureux sur la terre". l'Apôtre a répété plus tard la même promesse (EPHÉS. VI. 3).

"Ces biens sont accordés à ceux dont Dieu veut récompenser la piété; autrement il ne serait ni fidèle ni constant dans ses promesses; puisqu'il arrive quelquefois que ceux qui ont pour leurs parents une grande piété filiale, ne jouissent que d'une vie très courte. Mais si Dieu le permet ainsi, c'est sans doute pour leur plus grand bien. Il les rappelle à lui avant qu'ils aient abandonné la voie de la piété et du devoir: "Ils sont enlevés à la vie, de peur que la malice ne corrompe leur esprit, et qu'ils ne soient trompés par de fausses apparences" (SAG. IV, 10, 11); ou afin que dégagés des biens du corps, ils ne soient plus enveloppés dans les malheurs et dans les troubles qui menacent le monde.

"Le juste, dit le prophète Isaïe, a été enlevé devant la malice des hommes (Is. LVII, 1); et cela, afin que son innocence et son salut ne fussent point en danger, lorsque Dieu punirait les hommes coupables; ou bien encore, pour leur épargner la douleur dont ils seraient accablés à la vue des maux et des misères de leurs proches et de leurs amis. C'est la raison pour laquelle nous devons avoir de grandes craintes, lorsqu'une mort prématurée enlève les gens de bien."

II.—DEVOIRS DES PARENTS ENVERS LEURS ENFANTS.

Le quatrième commandement oblige non seulement les enfants à obéir à leurs parents, mais encore les parents à s'acquitter fidèlement de leurs devoirs envers leurs enfants. Ces devoirs se résument en ces deux mots: amour et éducation.

La nature elle-même impose aux parents le devoir d'aimer leurs enfants, puisque ceux-ci sont la chair de leur chair, les os de leurs os. Mais les pères et les mères trouvent des motifs plus élevés et plus saints d'aimer leurs enfants, en songeant qu'ils sont des dépôts confiés par le ciel à leurs soins et dont ils devront rendre compte au jour du jugement. Si l'esprit des parents était toujours pénétré de cette pensée, jamais leur amour pour leurs enfants ne dégénérerait en affection pure-

ment naturelle ou en tendresse exagérée. Ils verraient dans leurs enfants des enfants de Dieu autant que d'eux-mêmes, placés sous leur conduite pour servir ici-bas leur Père du ciel, être leur consolation et leur joie sur la terre, et enfin arriver à jouir avec eux de la divine présence de leur commun Maître dans son royaume éternel. Cette pensée réglerait l'amour des parents et leur rappellerait la nécessité de donner plus de soin à l'âme de l'enfant qu'à son corps, de le préserver, avec la plus grande sollicitude, du péché et des funestes exemples du monde, plutôt que de favoriser ses caprices et ses mauvaises inclinations. "Flattez votre fils, dit l'Ecclésiastique, et il vous causera de grandes frayeurs" (ECCLI XXX, 9). Nous trouvons dans la sainte Ecriture de frappants exemples des conséquences funestes de la tendresse exagérée des parents pour leurs enfants. Le saint roi David aima d'une affection excessive son jeune fils Absalon dont il ne sut pas corriger les défauts pendant sa jeunesse; plus tard, il dut regretter amèrement sa faiblesse, quand ce même fils se révolta contre lui et se mit à la tête d'une puissante armée pour lui ravir son trône." (ROIS, XVII). Le grand-prêtre Héli ne corrigea pas ses fils pervers, et Dieu le menaça de châtiments; lui et ses deux mauvais fils furent bientôt frappés de mort. (I ROIS, IV). La mère de saint Louis, roi de France, disait à son fils, encore enfant: "Mon fils, j'aimerais mieux vous voir mort dans votre cercueil, que coupable d'un péché mortel." Une autre mère vraiment chrétienne et dont le plus grand souci était le salut de ses enfants, répétait souvent: "Je ne veux pas être la mère d'enfants réprouvés pour toute l'éternité." Si les parents chrétiens de notre époque, si surtout les mères chrétiennes étaient animées de tels sentiments à l'égard de leurs enfants, nous n'aurions pas à déplorer au nom de l'Eglise et de la société, tant de tristes naufrages dans les mœurs de nos jeunes gens et de nos jeunes filles.

Aimer leurs enfants et pourvoir à leur éducation ne sont pour ainsi dire qu'un seul et même devoir pour les parents. L'éducation à donner aux enfants peut être considérée au point

de vue corporel et au point de vue spirituel. L'éducation corporelle est celle qui pourvoit aux nécessités temporelles. Les enfants ont un droit naturel aux soins de leurs parents pour entretenir en eux la vie et la développer. Les parents doivent donc être très attentifs à ne rien faire qui puisse nuire à la vie de leur enfant, soit avant, soit après sa naissance. Les mères ne peuvent être trop prudentes à cet égard. Les parents doivent contenir leurs passions et ne pas se laisser aller à des excès qui leur font transmettre à leur progéniture le triste héritage de la maladie, de la difformité et du péché: tel père, tel fils, dit le proverbe. C'est un très grand mal de la part des parents que de passer habituellement leur temps dans les plaisirs et les amusements, négligeant ainsi leurs enfants et les abandonnant aux soins de leurs domestiques. La sainte Ecriture compare ces parents dénaturés à la "cruelle autruche du désert" qui dépose ses œufs dans le sable et ne s'en occupe plus. Combien plus criminelle encore et plus contre nature, est la conduite d'un père qui a l'habitude de passer des heures, quand ce ne sont pas des nuits et des jours entiers, dans la dissipation et la débauche, gaspillant son temps et son argent, pendant que ses enfants nus et affamés sont dans la misère!—Quand les enfants sont arrivés à l'âge des multiples dangers et pour leur santé et pour leur mœurs, la responsabilité des parents devient plus grande et leur vigilance doit être plus attentive.—Lorsque vient le temps d'aller à l'école, les parents doivent donner à leurs enfants les livres et autres articles nécessaires, et voir, sans tenir compte de leurs goûts, à ce qu'ils suivent fidèlement et régulièrement leurs classes, les y contraignant même par des châtimens, s'il est nécessaire. Les parents doivent envoyer leurs enfants à l'école aussi longtemps que possible et, s'ils en ont les moyens, qu'ils les mettent dans quelque une des Institutions catholiques d'éducation supérieure, Collège ou Couvent, de notre pays.—L'enfant montre-t-il, quelque aptitude ou inclination à des études spéciales, ou pour quelque vocation particulière, que les parents l'encouragent et l'aident à avancer de ce côté. Plus tard, qu'ils

l'assistent encore, selon leurs moyens, à s'établir et à se faire un chez lui.

L'éducation spirituelle ou religieuse des enfants est le plus important de tous les devoirs des parents; c'est de l'accomplissement fidèle de ce devoir qu'il dépend le bonheur temporel et spirituel des uns et des autres. L'éducation spirituelle comprend trois choses: l'enseignement, la correction et le bon exemple.—La première obligation religieuse des parents est de faire baptiser leur enfant aussitôt que possible après sa naissance. D'après tous les théologiens, c'est un péché que de différer de plusieurs jours et sans raison grave le baptême d'un nouveau-né. Que faut-il donc penser de la conduite des parents qui, sans de très graves raisons, remettent à des semaines et même à des mois, le baptême de leurs enfants?—Dès qu'un enfant commence à parler, qu'on lui apprenne à prononcer le nom de notre Divin Sauveur et celui de sa sainte Mère; et aussitôt qu'il a atteint l'âge de raison, qu'on lui enseigne les principales vérités de la religion, l'observance des commandements et tout ce qui est nécessaire au salut de l'âme. Cette première instruction religieuse est surtout le devoir de la mère auprès de qui l'enfant passe ses premières années; mais l'autorité du père doit appuyer la tendre pitié de la mère dont il doit confirmer l'enseignement et faire observer les ordres. Le père et la mère doivent voir à ce que leurs enfants récitent chaque jour leurs prières du matin et du soir; qu'ils assistent régulièrement à la sainte messe les Dimanches et Fêtes d'obligation et, quelquefois du moins sur semaine; qu'ils ne s'absentent point des catéchismes; que leur tenue dans la maison de Dieu soit pieuse et édifiante; qu'ils se confessent et communient souvent et avec les dispositions requises; qu'ils évitent scrupuleusement les mauvaises compagnies et les réunions dangereuses; qu'ils aient à la maison de bons livres et que toute lecture pernicieuse leur soit absolument interdite; etc.—Sainte Monique pria pendant des années pour son fils Augustin, et saint François de Sales dit que "les parents doivent souvent parler de

Dieu à leurs enfants, et encore plus souvent parler à Dieu de leurs enfants."

En règle général, les enfants devenus grands seront ce que leurs parents les auront faits pendant leur jeunesse: bons et pieux ou négligents, vicieux et intraitables. Il arrive un âge où l'enfant ne peut être réformé. Les premières impressions sont toujours celles qui durent le plus longtemps et l'âme en conserve toujours quelques traces: comme les incisions sur les jeunes arbres, elles restent, s'incrustent davantage et grandissent avec les années. Pour qu'un champ rapporte à l'automne une moisson abondante, il faut le cultiver et l'ensemencer au petit printemps et ne pas attendre au milieu de l'été pour y passer la charrue.—Le plus grand nombre des criminels détenus dans les maisons de correction sont des gens à qui l'éducation religieuse a fait défaut pendant l'enfance. Si les âmes de ces personnes sont perdues, les parents qui ont négligé leur devoir, n'en sont-ils pas responsables? Quelle sera leur excuse au jour du jugement? "Si quelqu'un dit saint Paul, n'a pas soin des siens, et particulièrement de ceux de sa maison, il a renoncé à la foi et est pire qu'un infidèle" (I TIM. V, 8.) Une trop grande indulgence pour les enfants est un défaut. La bonté doit s'allier à la fermeté et l'enfant doit être contraint, même avec sévérité, à se soumettre à la volonté de ses parents." "Ménagez la verge et gâtez l'enfant, dit un vieux proverbe." Il est très mal de laisser les enfants suivre en tout leur propre volonté. Ils ont tort sans doute, ceux qui trouvent que leurs enfants sont toujours en faute et ne font jamais rien que de condamnable; mais non moins blâmables sont ceux qui croient toujours que leurs enfants sont parfaits, incapables de mal faire, et qu'ils ne doivent jamais être punis. Lorsque malgré leur sollicitude et leur vigilance, il arrive que leurs enfants leur désobéissent, qu'ils se marient contre leur gré, entrent dans la vie religieuse à l'encontre de leurs désirs, ou même déshonorent leur famille, les parents ne doivent pas pour cela les délaisser absolument, ni les déshériter car le lien naturel qui unit les parents à l'enfant, ne peut jamais

être rompu, pas plus que celui qui unit l'époux à son épouse. L'obligation pour l'enfant d'aimer et d'honorer ses parents dure aussi longtemps que sa vie et, s'il n'est pas toujours tenu de leur obéir, il n'est pas pour cela dispensé de désirer leur bonheur et de prier pour eux; de même les parents sont toujours obligés de prier pour leurs enfants et de s'intéresser à leur bien-être, même si ces derniers leur manquent de respect et d'obéissance. C'est là ce que Nous avons eu occasion de répéter si souvent dans nos avis aux parents et aux enfants, après la Confirmation, au cours de nos visites pastorales. Le roi David pria pour Absalon, son fils rebelle; il fut inconsolable de sa mort et ne voulut pas permettre aux Juifs de souiller son tombeau, pour témoigner leur réprobation de la criminelle révolte de ce fils dénaturé.

Les parents doivent donner le bon exemple à leurs enfants. Les meilleures instructions portent peu de fruit si la conduite de ceux qui les donnent, offrent de mauvais exemples. L'enfant cherche à imiter, c'est dans sa nature, et il imitera surtout ses parents. Quel soin doivent donc avoir les parents de ne faire en présence de leurs enfants que des actes honnêtes et irréprochables! Qu'ils avertissent sérieusement leurs domestiques de ne jamais rien dire ou faire qui puisse malédifier leur famille. Qu'ils se rappellent sans cesse les avertissements donnés par Notre-Seigneur: "Si quelqu'un est un sujet de scandale à un de ces petits qui croient en moi, il vaudrait mieux pour lui qu'on lui attachât au cou une meule de moulin et qu'on le jetât au fond de la mer.... Prenez bien garde de mépriser aucun de ces petits, car je vous déclare que dans le ciel leurs anges voient sans cesse la face de mon Père qui est dans cieux. (MATH. XVIII, 6-10.) Quel serait le bonheur des enfants et des parents, s'ils observaient fidèlement les devoirs qui leur sont tracés par le quatrième commandement! Devant Dieu dont ils feraient le bon plaisir, quelle somme de mérites pour les uns et pour les autres!

III. DEVOIRS RÉCIPROQUES DES SERVITEURS ET DES MAÎTRES

1°—Les serviteurs doivent être justes et fidèles à leurs maîtres, parce qu'ils ont la garde des biens de ceux qui les emploient. S'ils ne veillent pas fidèlement sur ce qui est commis à leur soin, ils se rendent coupables devant Dieu et devant les hommes, de violation de la confiance reçue et de la foi donnée. Ils doivent donc s'acquitter honnêtement de la tâche qui leur est assignée et veiller à ne pas détruire ou gâter les choses qui appartiennent à leurs maîtres et qu'ils ne peuvent ni s'approprier ni donner. Ils doivent, eu toute occasion et par tous les moyens possibles, protéger leurs maîtres contre toute injustice, et être toujours prêts à rendre compte de leur administration. S'ils sont incapables de protéger la propriété dont on leur a donné la charge, ou de remplir régulièrement leurs fonctions, qu'ils avertissent leurs maîtres et s'en remettent à leur direction. Les serviteurs doivent s'appliquer au travail pour lequel ils sont payés et ne pas le faire avec négligence ou à moitié, ni, par leurs paroles ou leurs exemples, encourager les autres à faire de même.

Les serviteurs ont aussi l'obligation d'obéir à leurs maîtres. Voici ce que dit saint Paul dans ses instructions aux fidèles d'Ephèse: "Vous, serviteurs, obéissez à ceux qui sont vos maîtres selon la chair, . . . comme au Christ même; ne les servez pas seulement lorsqu'ils ont l'œil sur vous, comme si vous ne pensiez qu'à plaire aux hommes, mais faisant de bon cœur la volonté de Dieu" (EPHÉS. VI, 5-6). Il écrit encore à un de ces disciples qui était évêque: "Exhorte les serviteurs à être bien soumis à leurs maîtres, à leur complaire en tout et à ne point les contredire" (TITE, II, 11, 9).

Aux maîtres est dû aussi le respect. "Que tous les serviteurs qui sont sous le joug sachent qu'ils sont obligés de rendre toute sorte d'honneur à leurs maîtres, afin n'être pas cause que le nom et la doctrine de Dieu soient exposés à la

«médiance des hommes.» (TIM. VI, 1). Et il faut témoigner ce respect pour son maître en son absence comme en sa présence. Les serviteurs ne doivent pas, sans raison, faire connaître les défauts de leurs maîtres, ni révéler, comme il arrive souvent, les secrets de famille lorsqu'ils changent de maison acceptent une nouvelle situation. «Le semeur de rapports souillera son âme et il sera haï de tout le monde» (ECCLE XXI, 31).

Les employés d'une même maison ou d'un même établissement doivent s'efforcer de vivre dans la paix et l'entente cordiale, et ne jamais rien dire ou faire qui puisse causer du désordre ou de la mésintelligence entre eux ou entre quelques-uns des serviteurs et leurs maîtres. Qu'ils ne se permettent jamais entre eux de conversation ou histoires deshonnêtes; ni aucune parole contraire à la charité à la modestie ou au respect dû aux choses saintes. Afin d'entretenir entre eux la concorde, qu'ils soient toujours disposés à s'entraider dans leur travail et qu'ils parlent toujours charitablement les uns des autres. «Portez les fardeaux les uns des autres et vous accomplirez ainsi la loi du Christ» GAL. VI, 2.)

2° Les maîtres doivent se rappeler que l'autorité qu'ils ont sur leurs serviteurs, vient de Dieu; «Car il n'y a point de puissance qui ne vienne de Dieu.» (ROM. XIII, 1.) Il leur faut aussi reconnaître qu'ils sont, tout comme leur domestiques, les serviteurs de Dieu, et qu'au dernier jour ils auront à rendre au Souverain Maître un compte plus strict de leur conduite, de l'exercice de l'autorité qui venait de lui, et de l'administration des talents qu'il leur avait confiés, que celui que leurs serviteurs ont maintenant à leur rendre à eux-mêmes. Ils doivent donc traiter ceux qui les servent, avec humilité, avec une charité toute fraternelle et avec sympathie. «Faites aux autres ce que vous voudriez qu'on vous fit à vous même.» Que de fois les maîtres agissent sans réflexion à l'égard de leurs serviteurs! Avec quel à-propos ne pourrait on pas leur appliquer cet avertissement de la Sainte-Ecriture: «Ne soyez point comme un

tion dans votre maison, en vous rendant terrible à vos domestiques, et opprimant ceux qui vous sont soumis" (ECCLI. IV, 35). Les maîtres doivent donner à leurs serviteurs un salaire équitable. "Maîtres, dit saint Paul, rendez à vos serviteurs ce que l'équité et la justice demandent de vous, sachant que vous avez un Maître dans le ciel" (COL IV, 1). Ils sont obligés de donner à leurs domestiques, les Dimanches et Fêtes d'obligation, le temps de faire leurs devoirs de religion, d'assister à la messe, de s'approcher des sacrements et d'entendre l'instruction religieuse; il ne faut jamais oublier que Dieu a les premiers droits au service de tous, surtout aux jours qui lui sont spécialement consacrés. Enfin les maîtres doivent surveiller la conduite de leurs serviteurs, avoir soin de ne pas les exposer aux occasions du péché, leur donner de bons conseils, les encourager à bien faire leur devoir en toute chose, et leur donner le bon exemple.

IV. DEVOIRS DES CITOYENS RELATIVEMENT AUX LOIS DU PAYS, ET OBLIGATIONS DES FIDELES ENVERS LEURS PASTEURS.

1^o—Nous devons respect et soumission à ceux qui sont placés en autorité au-dessus de nous. Et notre respect ne doit pas avoir simplement pour motif les talents ou les bonnes qualités de ceux qui occupent les positions élevées, pas plus qu'il ne doit s'adresser à la scélératesse ou aux vices de l'homme s'il arrivait que la vie des fonctionnaires publics fût souillée par la dégradation morale; mais nous devons révéler en nos supérieurs civils l'autorité de Dieu dont ils sont investis. "Que tout le monde se soumette aux puissances supérieures; car il n'y a point de puissance qui ne vienne de Dieu et c'est lui qui a établi celles qui sont. Celui donc qui résiste aux puissances, résiste à l'ordre de Dieu, et ceux qui y résistent attirent condamnation sur eux-mêmes" (ROM. XII, 1—2). Nous devons aussi respect et obéissance à toutes les lois justes du pays; mais si une loi mauvaise et injuste était promulguée, nous ne serions nullement obligés de l'observer, puisque telle loi ne serait pas l'exercice légitime du pouvoir, mais un acte d'injustice inique

(CATÉCH. DU CONC. de Trent.). Les sujets doivent prier pour ceux qui les gouvernent, car Dieu agréé les prières et les supplications qui lui sont faites pour ceux qui occupent des positions élevées. "Je vous conjure donc, avant toutes choses, que l'on fasse des supplications, des demandes et des actions de grâces pour tous les hommes: pour les rois et pour tous ceux qui sont élevés en dignité, afin que nous menions une vie paisible et tranquille" (I TIM. II, 1-2). Nos prières pour ceux qui nous gouvernent attirent les bénédictions sur nous-mêmes en obtenant pour eux la lumière et l'assistance du ciel pour faire des lois favorables à la nation.

2°—Les fidèles sont obligés d'honorer et de respecter leurs Pasteurs qui sont auprès d'eux les représentants de Jésus-Christ sur la terre et les dispensateurs de ses mystères à son peuple. Dans sa deuxième épître aux Corinthiens, saint Paul les appelle les Ambassadeurs de Dieu: "Nous faisons donc la charge d'Ambassadeurs du Christ et c'est Dieu qui vous exhorte par notre bouche" (II COR. V, 20). Notre-Seigneur se considère méprisé par le mépris témoigné à ses ministres: "Celui qui vous méprise me méprise; et celui qui me méprise, méprise Celui qui m'a envoyé" (LUC, X, 16). Notre deuxième devoir envers nos Pasteurs est de leur obéir: "Obéissez à vos conducteurs et demeurez soumis à leurs ordres, afin que, de même qu'ils veillent pour vos âmes, comme devant en rendre compte, ils s'acquittent de ce devoir avec joie et non en gémissant" (HÉBR. XIII, 17).—"Celui qui vous écoute m'écoute" (LUC, X, 16).

D'après l'enseignement très clair de l'Ancien et du Nouveau Testaments, les fidèles sont aussi tenus de contribuer au soutien de leurs Pasteurs. Telle fut la loi de Dieu dès le commencement. Dans l'Ancien Testament, la tribu de Lévi et ses descendants furent choisis pour le service du Temple et nulle part ne leur fut attribuée dans le partage de la terre promise. Toutes les autres tribus reçurent l'ordre formel de leur payer les dîmes afin de pourvoir à leur subsistance. Le Seigneur dit

encore à Aaron : Vous ne posséderez rien dans la terre des enfants d'Israël et vous ne la partagerez point avec eux. C'est moi qui suis votre part et votre héritage au milieu des enfants d'Israël. Pour ce qui regarde les enfants de Lévi, je leur ai donné en propre toutes les dîmes d'Israël pour les services qu'ils me rendent dans leur ministère au tabernacle de l'alliance. Cette loi sera observée à perpétuité dans votre postérité" (NOMBRE XVIII, 20, 23). L'esprit de la Loi Nouvelle et la pratique constante de l'Eglise chrétienne veulent que les fidèles contribuent au soutien temporel de ceux qui, par leur ministère pourvoient à leurs besoins spirituels. "Que celui qu'on instruit dans les choses de la foi, assiste de ses biens, en toute manière, celui qui l'instruit" (GAL. VI, 6). Saint Paul dit encore : Le Seigneur a ordonné à ceux qui annoncent l'évangile de vivre de l'évangile" (I COR. IX, 14). Le prêtre est choisi par la Providence pour s'occuper du service de Dieu et du soin des âmes ; nombreux sont ses devoirs et grande est sa responsabilité. Il doit réciter chaque jour des prières déterminées et offrir souvent le saint-Sacrifice, administrer les sacrements à son peuple et l'instruire avec soin, visiter les malades—même au péril de sa vie—, consoler les affligés et être toujours prêt—la nuit comme le jour—, à répondre aux appels de son troupeau. Et c'est afin que les soucis temporels ne l'empêchent pas de vaquer régulièrement à tous ces devoirs, qu'il lui est défendu de se marier et de s'engager dans les affaires séculières. N'est il donc pas de toute justice que les fidèles contribuent au soutien de ceux dont la vie entière est ainsi consacrée à leur service ? Celui qui travaille est digne du prix de son travail" (TIM. V, 18). Tel est encore l'enseignement de saint Paul dans toute sa première épître aux Corinthiens, où il établit cette obligation des fidèles dans les termes les plus clairs.

En vertu des pouvoirs reçus du saint-Siège, nous renouvelons les dispenses de l'année dernière, relativement au jeûne et à l'abstinence du Carême ; les règlements en seront donc les mêmes.

• Cette Lettre-Pastorale sera lue dans toutes les églises du Diocèse, le premier Dimanche où, après sa réception, le Prêtre fera l'office divin.

Chatham. N. B., 29 Janvier 1907, fête de la Prière de Notre-Seigneur au Mont des Olives.

† THOS. F. BARRY,
Evêque de Chatham.

Christmas Greetings.

CHATHAM, N. B., Dec. 18th, 1907.

REVEREND FATHER,—

In the spirit of Holy Christmastide We desire to renew to you and to the faithful of the Diocese Our most cordial Christmas Greetings asking God to grant to all an abundance of His graces and blessings. We recommend ourselves also most earnestly to the prayers of all the faithful, realizing that the wonderful development of the Diocese increases the burden of Our office for the carrying of which each year renders Us less capable, and hence that the blessing of God and the strength of His holy grace are more necessary to Us than ever.

The completion of the Cathedral and the finishing of the interior of the basement, in which we have been holding Divine Service since the first week in June, has proved to Us a great consolation. This is particularly so when we consider the generous way in which the various parishes have subscribed and the faithful manner in which they have paid their subscriptions. A heavy debt, however, amounting to nearly \$60 000 remains upon the Diocese with apparently no means of liquidating it. Considering the generosity of the parishes already shown We hesitate to appeal to them again, and yet, personally, We would wish to see this large amount paid or at least considerably diminished. We hope to be able before very long to consult with the Reverend Clergy and obtain their opinion as to whether We should leave the debt as it is or devise means to diminish it.

We are forwarding to you a copy of the Papal Encyclical "Pascendi Dominici Gregis" on Modernism. Having obtained as yet only copies in the French language We are unable for the present to send the English copies but would suggest that the very good translation printed in the "New Freeman" be consulted. Our Holy Father guided by the Spirit of God and by

his knowledge of the needs of the Church condemns the incipient heresy in the hope that he will thereby stay its progress, if not eradicate entirely the noxious weeds from God's vineyard. With thanks to God We are able to say that, as far as Our knowledge goes, the errors condemned by the Syllabus and the Encyclical have made little if any progress in our country. We are not thereby exempt, however, from being ever on the watch for we continually receive from other countries an influx of Catholic immigrants who may bring with them the germs of spiritual disease. Many of our people, on the other hand, are leaving us to remain for a time in countries where the errors may be more prevalent than in our midst. We should therefore be watchful at all times and our people should be warned against the possibly existing danger.

To insure the protection of those committed to Our care We are pleased to be able to put into execution the prescription of the Holy Father and to appoint for Our Diocese Censors, to examine the various publications that may be diffused among Our people, and also a "Council of Vigilance," to enquire into the doctrines taught, or insinuated, and to endeavor to discover the first signs of infection and to apply the proper remedies. In consequence We hereby appoint the Rt. Rev. Mgr. L. N. Dugal, V. G., D. P., Censor for publications in the French language, and Rev. Louis O'Leary, D. D., Censor for all English publications. As a "Council of Vigilance" We appoint Very Rev. P. Lebastard, Eud., Superior of the Sacred Heart College, Caraquet, Very Rev. S. J. Doucet, Revds. P. W. Dixon and Henry O'Leary D. D., and We request the Rev. Pastors to assist these officers in their duties, as explained in the Encyclical, to the best of their ability.

Asking God to come into the hearts of all by His grace during this season of His love,

Very sincerely in Xto,

† THOS. F. BARRY,
Bishop of Chatham.

Statement of Cathedral Accounts, TO JANUARY 1st, 1908.

RECEIPTS.

Contributions from the Missions of the Diocese as per list.....	\$35009 86
Contributions from Chatham, viz:	
Subscriptions.....	\$7692 03
Bazaars.....	9289 62
Picnics.....	1824 92
Entertainments.....	656 57
Sunday Door Collections.....	6659 88
Parish Collection.....	1793 50
Offering of Parish to Bishop on return from Rome.....	500 00
Stone sold to Contractors.....	3450 00
	<hr/>
	\$31846 52

Personal Contributions of Rev. Clergy of the Diocese, viz :	
Rt. Rev. Bishop Barry.....	\$1000 00
Rt. Rev. Mgr. Dugal.....	50 00
Rt. Rev. Mgr. Varrily.....	300 00
Rev. T. Van De Moortel.....	1000 00
Rev. J. R. Doucet.....	300 00
Rev. Jos. Martin.....	500 00
Rev. W. A. Venner.....	500 00
Rev. W. F. Purcell.....	75 00
Rev. L. O'Leary.....	500 00
Rev. H. O'Leary.....	500 00
Rev. M. A. O'Keefe.....	100 00
Rev. G. B. Gauvin.....	100 00
Rev. Jos. Levasseur.....	100 00
Rev. John Carter.....	200 00

Rev. Felix Dugal.....	25 00
Rev. J. J. McLaughlin	5 00
Rev. W. Legace.....	15 00
Rev. E. J. Bannon	300 00
Rev. Jos. Theberge.....	18 84
Rev Trappist Fathers.....	3 00
Rev. F. C. Ryan	5 00

35623 84

Donations from various sources, viz:

Mrs. Julia Murphy, (Legacy).....	\$ 88 70
Rev. Srs., Hotel Dieu, Campbellton.....	50 00
Miss Mary Gaynor, (Legacy).....	200 00
Rev. H. Meahan, Moncton.....	10 00
Richard O'Leary, Richibucto.....	200 00
J. & D. Buckley, Rogersville.....	50 00
Wm. McDonough, St. John.....	5 00
Judge Wilkinson, Chatham.....	30 00
Daniel Sullivan, Renous	250 00
Mrs. P. O'Leary, Campbellton.....	10 00
Rev. Srs. Notre Dame, Caraquet.....	100 00
Rev. J. J. Chisholm, N. S.....	20 00
M. P. Doyle, Jacquet River.....	5 00
Jas. Robinson, Newcastle.....	100 00
Lieut. Gov. Tweedie, Chatham.....	50 00
Rev. E. Doyle, Milltown.....	50 00
Rev. W. Fitzpatrick, Dorchester, Mass....	100 00
John Mckane, Newcastle.....	1000 00
Offering of Clergy to Bishop on return from Rome.....	670 00
St John Cathedral Parish.....	503 25
Children of Mary, Bathurst.....	100 00
Patrick Wheeler, Newcastle.....	10 00
T. D. Adams, Bathurst.....	1000 00
Rev. Edward Savage, Moncton.....	10 00

Mrs. P. G. Ryan, Fredericton.....	100 00
Miss Ann Jackson, Boston.....	50 00
Rev. Fr. White, CSSR, St. John.....	25 00
J. Brander Walker, Mass.....	100 00
Mrs. Sarah Desmond, Newcastle.....	100 00
Sheriff O'Brien, Nelson.....	100 00
Patrick Hennessy, Newcastle.....	500 00

\$5586 95

Receipts from various other sources, viz	
Land sold at Petit Rocher, being one half	
the amount received.....	\$ 100 00
Campbellton Loan returned.....	1300 00
Hotel Dieu, Chatham, Loan returned ...	1020 00
House sold to Jas. Desmond.....	100 00
Material sold.....	36 00
Balance on Loggieville Acct.....	25 50
Refund of Overcharges.....	7 74
Refund for work by J. McCormick.....	139 47
Refund on Insurance.....	360 33
Refund for inspection delayed.....	29 00
Interest for Deposits in Bank and Amts.	
Advanced to Contractors.....	1022 91

TOTAL,

\$4141 88

\$82208 55

EXPENSES.

Stone quarried and hauled.....	\$2204 05
Site of Building and Property adjoining...	3065 00
Plans for Building.....	754 15
Contract for Excavation, (W. Lawler).....	1870 00
Contract for Basement, (J. B. Dagenais)...	15673 20
Acct. Contract for Upper Church, Steps	

and Repairs (L. J. Fauteau & Co.,.....)	94572	92
Acct. Contract for Roofing and Slating, C. Labrecque).....	11581	20
Inspection, viz:		
W. Lawler	\$759	50
F. X. Berlinguet.....	219	83
Thomas Power.....	83	00
J. McCormick.....	542	47
H. Stavely.....	91	13
Joseph Pilon.....	10	00
	<hr/>	1718 13
Geoffrey Stead, C. E., for laying off Site of Building.....		16 50
Grading and Drainage.....	389	32
Granite Steps.....	1475	82
Steel Rails and Iron Work.....	126	54
Finishing Interior of Basement, viz:		
Material.....	\$2645	61
Contract, (Joseph Pilon).....	836	25
	<hr/>	3481 86
Repairing Walls of Apse.....	417	32
Pews for Basement.....	943	42
Stone Porch, (Joseph Pilon).....	295	00
Acct. Furnaces for Basement.....	100	00
Electric Wiring and Fixtures.....	762	65
Insurance and Carpenter's Risk.....	823	75
Interest Paid on Amounts borrowed.....	5043	22
Discount on Cheques.....	7	57
Lumber for various purposes.....	45	20
Printing, Telegrams, Stationery, &c.....	30	50
	<hr/>	
TOTAL EXPENSES,		\$145397 32
TOTAL RECEIPTS,		82208 55
	<hr/>	
BALANCE DUE TREASURER,		\$63188 77
3		By Order of The Bishop of Chatham.

Returns From the Missions of the Diocese of Chatham **FOR 1908.**

MISSIONS	Epis. Coll.	Compon.	Holy Land.	Afr. Mission.	Subs. to Cathedral.	Amt. Paid to Date.	Amount Due.
Acadieville	14 00	25 00			250 00	250 00	
Balmoral	30 75	29 00	5 00	2 50	400 00	400 00	
Baronby River	10 00	8 00		2 50	1000 00	469 57	530 43
Baker Lake	40 00	27 00	6 00	2 00	400 00	400 00	
Bartholomew	45 75	8 00	4 00	4 00	521 00	521 00	
Bathurst, (Town)	145 00	77 50	10 00	6 00	1500 00	1800 00	
Bathurst, (Village)	71 00	28 00	10 00	3 00	1000 00	1000 00	
Bell-dune	65 00	27 50	3 50	1 50	500 40	500 40	
Black Point	18 00	6 00					
Blackville	42 75	8 00	2 50	2 00	1000 00	1000 00	
Bolton	2 75		30	64			
Burnt Church	7 00		2 00	1 00	40 00	45 00	
Campbellton	85 65		13 35	7 00	1000 00	1000 00	
Caraquet	100 50	106 00	12 00	32 00	1500 00	1500 00	3153 46
Chatham	1235 80	54 00	18 77	11 00	25000 00	21846 52	
Charlo	26 25	10 00	2 25	2 25	500 00	500 00	
Coalbrook	4 00						
Dalhousie	40 00	27 00	7 00	4 00	1000 00	1000 00	
Drummond	37 85	28 00	6 50	3 50	1000 00	1000 00	
Edmundston	30 00	46 00	4 50		1000 00	1000 00	
Escuminac	7 75	10 00	2 00	1 50	150 00	150 00	
Grand Anse	30 00	43 50	2 00	1 25	700 00	460 00	240 00
Grand Falls	53 50	80 50	1 50	1 50	1000 00	1000 00	
Jacquet River	46 47				600 00	600 00	
L'Amec	105 00	106 50	8 00	6 50	1000 00	1000 00	
Loggville	54 00	8 00	1 00	4 51	300 00	300 00	
Lower Caraquet	21 65	44 50	1 75	2 25	500 00	500 00	
Miscou	10 00						
Negus	25 00	72 50			500 00	350 00	150 00
Nelson	150 00	18 00	2 00	8 00	1000 00	1000 00	
Newcastle	202 25	10 00	15 93	17 90	1000 00	1000 00	
Paquetville	33 17	58 50	12 00	6 43	900 00	900 00	
Petit Rocher	115 00	104 50	14 00	5 25	1200 00	1200 00	
Pokemouche, (Upper)	59 00	87 50			500 00	500 00	
Pokemouche, (Lower)	13 00	22 50	2 50	3 12	300 00	300 00	
Red Bank	25 00	6 00		3 00	1000 00	300 00	700 00
Renous Bridge	106 00	40 00		2 00	1200 00	1200 00	
Richibucto	57 00	26 00	2 60	7 00	600 00	600 00	
Rogersville			6 00	5 00	1000 00	1000 00	
Shippegan	20 00	11 00	1 75	2 25	400 00	200 00	200 00
St. Andrew	33 00	13 00	2 00	1 00	700 00	165 00	535 00
St. Ann	20 00		5 00	7 00	600 00	550 00	50 00
St. Basil	60 00	45 00	6 75	4 00	1000 00	1000 00	
St. Charles	20 00	75 00	2 50	2 50	1000 00	1000 00	
St. Francis Xavier	27 51	63 00	2 00		1000 00	1000 00	
St. Francis of Assisi (Clair)	5 71	26 50	5 36	2 50	400 00	400 00	
St. Hilaire	50 00	28 00	2 50	1 00	1000 00	1000 00	
St. Ignatius	20 00	15 00	8 50	6 25	250 00	250 00	
St. Isidore	13 00	23 50	2 50	3 40	500 00	273 50	226 50
St. Jacques	34 79	36 00	4 67	5 32	700 00	700 00	
St. Leonard	21 00	47 00	4 00	4 00	500 00	500 00	
St. Louis	20 00	40 50	14 10	12 00	1000 00	1000 00	
St. Theresa	40 00	45 00		4 00	500 00	500 00	
Tobique	10 48	2 00			30 00	30 00	
Tracadie	75 00	164 00	13 00	7 50	1500 00	1500 00	
Upper Bay du Vin, St. Margarets	25 00	54 00	12 00	5 00	800 00	500 00	300 00
TOTALS	\$3684 20	\$1920 00	\$360 05	\$227 64	\$72041 40	\$60655 86	\$4065 61

N.B.—The Rev. Clergy are respectfully requested to notify us of any errors or omissions in the present list.

LOUIS O'LEARY, Chancellor.

CHATHAM, N.B., February 21st, 1907.

**Thomas Francis, by the Grace of God, and favor of the
Apostolic See, Bishop of Chatham :**

*To the Reverend Clergy, Religious Communities and Faithful
Laity of the Diocese, Health and
Benediction in the Lord:—*

DEARLY BELOVED, —

We have to interrupt this year the series of Our Lenten Pastoral Letters in order to communicate to you and to the people committed to your care an important Decree of the Sacred Congregation of the Council, issued on August 2nd, 1907, by command of our Holy Father, Pius X. This Decree embodies new legislation for the universal Church concerning Betrothal and Marriage, to take effect on next Easter Sunday. It is, therefore, of the utmost consequence for priests and people to understand its enactments; hence the Holy Father enjoins on all Bishops to see that it is published and explained in the Churches of their respective Dioceses.

Marriage has been instituted by God Himself as the legitimate means of propagating the human race. He has willed it to consist of the union of one man with one woman, as exemplified in Adam and Eve, and to last for life, thereby laying the foundation of the family which is the unit and basis of human Society. Commenting on the words of Our Lord: "What God hath joined together let no man put asunder," St. Augustin says: "As the union of marriage is from God, so is divorce from the devil." The corruption of mankind through original sin brought about in the course of time deviations from this sacred institution, which God himself tolerated in the Old Law "by reason of the hardness of men's hearts." In the New Law Our Redeemer brought it back to its primordial state, and moreover, it is a dogma of faith that He raised it from a mere natural contract to the dignity of a sacrament increasing sanctifying and actual graces in those who receive

it with the proper dispositions: "Husbands," says St. Paul, "love your wives as Christ also loved the Church. . . . This is a great sacrament, but I speak in Christ and in the Church." He also compares the conjugal union to the union of Christ with His Church: "The husband is the head of the wife, as Christ is the head of the Church." "In the marriage of Christians," says St. Augustin, "the sanctity of the sacrament is of more avail than the fecundity of the womb." The Council of Trent in a formal Canon on the subject declares: "If any one shall say that matrimony is not truly and strictly one of the seven Sacraments of the New Law, instituted by Christ the Lord, but invented by men in the Church, and does not confer grace, let him be anathema."

To the Catholic Church, then, founded by Christ, has been entrusted, besides the deposit of faith, the guardianship and administration of the seven Sacraments instituted, as the Catechism teaches us, "for the sanctification of our souls and to prepare us for a happy and glorious resurrection." She alone has authority from God to make regulations for the due reception of these life giving Mysteries, and to determine all the conditions required by law of God and the eternal interests of souls in those who receive them. This authority she has exercised with jealous vigilance in all ages, as circumstances required, through her Pontiffs and Councils. St. Ignatius, third Bishop of Antioch after St. Peter, says: "It is becoming in those taking wives and marrying to be united with the approval of the Bishop, that their marriages may be according to the precept of the Lord, and not according to concupiscence." Tertullian in the second century likewise writes: "Secret unions, that is, not entered into before the Church, run the risk of being regarded as adulterous." Pope Innocent III in the 4th Ecumenical Council of Lateran held in 1215, enacted as follows: "Following in the footsteps of Our predecessors We absolutely forbid clandestine marriages and forbid any priest to presume to assist at such. Wherefore We decree that when

marriages are to be contracted that they should be publicly proclaimed in the Churches by the priests." This is the origin of the publication of the banns as we now have them.

Finally the great Council of Trent, held from 1545 to 1563 made the law against clandestine marriages still more stringent by the Decree "Tametsi," according to which: "Those who otherwise than in the presence of the parish priest himself or of another acting with the license of the parish priest or of the ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void." This decree however was not to come into force until one month after its publication in each parish, in order that the faithful might have an opportunity of becoming acquainted with the tenor of it. Hence it was that it was published in some countries and not in others. Those in which it was not published have remained up to the present exposed to the inconveniences and abuses it was designed to remove; and even in those countries in which it was published it gave rise, in these latter times especially to innumerable controversies and conscientious doubts, owing to the increased facilities of travel and of intercommunication of different countries, which often made it difficult to determine whether or not a marriage was celebrated in accordance with its provisions from the uncertainty of domicile or residence of one or both of the contracting parties, as on this depended the question who was their parish priest.

The new Decree "Ne Temere," so called like the Decree "Tametsi," from the words with which it begins, extends with certain modifications the Decree "Tametsi" of the Council of Trent to the entire Church, and so simplifies the celebration of marriages that in future invalidity arising from the law of clandestinity will be comparatively rare. The following is the English translation of Decree of the Congregation of the Council: (The Latin text will be found at the end.)

Decree Concerning Sponsalia and Matrimony.

ISSUED BY THE SACRED CONGREGATION OF THE COUNCIL BY
THE ORDER AND WITH THE AUTHORITY OF OUR
HOLY FATHER POPE PIUS X.

The Council of Trent, CAP. I, SESS. XXIV DE REFORM. MATRIM., made prudent provision against the rash celebration of clandestine marriages, which the Church of God for most just reasons has always detested and forbidden, by decreeing: "Those who otherwise than in the presence of the parish-priest himself or of another priest acting with the license of the parish-priest or of the Ordinary, and in the presence of two or three witnesses shall attempt to contract matrimony, the Holy Synod renders them altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void."

But as the same Sacred Council, prescribed that said Decree should be published in all the parishes and was not to have force except in those places in which it had been promulgated, it has happened that many places in which the publication has not been made have been deprived of the benefit of the Tridentine law, and are still without it, and continue to be subject to the doubts and inconvenience of the old discipline.

Nor has all difficulty been removed in those places where the new law has been in force. For often there has been grave doubt in deciding as to the person of the parish-priest before whom a marriage is to be celebrated. The canonical discipline did indeed decide that he is to be regarded as the parish-priest in whose parish one or other of the contracting parties has his or her domicile or quasi-domicile. But as it is sometimes difficult to judge whether a quasi-domicile really exists in a specified case, not a few marriages were exposed to the danger of nullity; many too, either owing to ignorance or fraud, have been found to be quite illegitimate and void.

These deplorable results have been seen to happen more frequently in our own time on account of the increased facility and celerity of intercommunication between the different countries, even those most widely separated. It has therefore seemed expedient to wise and learned men to introduce some change into the law regulating the form of the celebration of marriage, and a great many Bishops in all parts of the world, but especially in the more populous states where the necessity appears more urgent, have petitioned the Holy See to this end.

It has been asked also by very many Bishops in Europe as well by others in various regions that provision should be made to prevent the inconveniences arising from SPONSALIA, that is mutual promises of marriage, privately entered upon. For experience has sufficiently shown the many dangers of such SPONSALIA, first as being an incitement to sin and causing the deception of inexperienced girls, and afterwards giving rise to inextricable dissensions and disputes.

Influenced by these circumstances Our Holy Father Pope Pius X desiring, in the solicitude he bears for all the churches, to introduce some modifications with the object of removing these drawbacks and dangers, committed to the S. Congregation of the Council the task of examining into the matter and of proposing to himself the measures it should deem opportune.

He was pleased also to have the opinion of the commission appointed for the codification of Canon Law, as well as of the Eminent Cardinals chosen on this special commission for the preparation of the new code, by whom, as well as by the S. Congregation of the Council, frequent meetings have been held for this purpose. The opinions of all having been taken, His Holiness ordered the Sacred Congregation of the Council to issue a Decree containing the laws, approved by himself on sure knowledge and after mature deliberation, by which the

discipline regarding SPONSALIA and marriage is to be regulated for the future and the celebration of them carried out in a sure and orderly manner.

In execution, therefore, of the Apostolic mandate the S. Congregation of the Council by these letters lays down and decrees what follows:

CONCERNING SPONSALIA.

I. Only those are considered valid and produce canonical effects, which have been contracted in writing signed by both the parties and by either the parish-priest or the Ordinary of the place, or at least by two witnesses.

In case one or both the parties be unable to write, this fact is to be noted in the document and another witness is to be added who will sign the writing as above, with the parish-priest or the Ordinary of the place or the two witnesses.

II. Here and in the following articles by parish-priest is to be understood not only a priest legitimately presiding over a parish canonically erected, but in regions where parishes are not canonically erected the priest to whom the care of souls has been legitimately entrusted in any specified district and who is equivalent to a parish-priest; and in missions where the territory has not yet been perfectly divided, every priest generally deputed by the superior of the mission for the care of souls in any station.

CONCERNING MARRIAGE.

III. Only those marriages are valid which are contracted before the parish-priest or the Ordinary of the place or a priest delegated by either of these, and at least two witnesses, according to the rules laid down in the following articles, and saving the exceptions under VII and VIII.

IV. The parish-priest and the Ordinary of the place validly assist at a marriage:

i) only from the day they have taken possession of the benefice or entered upon their office, unless they have been by a public decree excommunicated by name or suspended from the office;

ii) only within the limits of their territory: within which they assist validly at marriages not only of their own subjects, but also of those not subject to them;

iii) provided when invited and asked, and not compelled by violence or by grave fear, they demand and receive the consent of the contracting parties.

V. They assist licitly:

i) when they have legitimately ascertained the free state of the contracting parties, having duly complied with the conditions laid down by the law;

ii) when they have ascertained that one of the contracting parties has a domicile or at least has lived for a month in the place where the marriage takes place;

iii) if this condition be lacking the parish-priest and the Ordinary of the place, to assist licitly at a marriage, require the permission of the parish-priest or the Ordinary of one of the contracting parties, unless it be a case of grave necessity which excuses from this permission;

iv) concerning persons without fixed abode (VAGOS) except in case of necessity it is not lawful for a parish-priest to assist at their marriage, until they report the matter to the Ordinary or to a priest delegated by him and obtain permission to assist;

v) in every case let it be held as the rule that the

marriage is to be celebrated before the parish priest of the bride, unless some just cause excuses from this.

VI The parish-priest and the Ordinary of the place may grant permission to another priest, specified and certain, to assist at marriages within the limits of their district.

The delegated priest, in order to assist validly and licitly, is bound to observe the limits of his mandate and the rules laid down above, in IV and V, for the parish-priest and the Ordinary of the place.

VII. When danger of death is imminent and where the parish-priest or the Ordinary of the place or a priest delegated by either of these cannot be had, in order to provide for the relief of conscience and (should the case require it) for the legitimation of offspring, marriage may be contracted validly and licitly before any priest and two witnesses.

VIII. Should it happen that in any district the parish-priest or the Ordinary of the place or a priest delegated by either of them, before whom marriage can be celebrated, is not to be had, and that this condition of things has lasted for a month, marriage may be validly and licitly entered upon by the formal declaration of consent made by the spouses in the presence of two witnesses.

IX. i) After the celebration of a marriage the parish-priest or he who takes his place is to write at once in the book of marriages the names of the couple and of the witnesses, the place and day of the celebration of the marriage, and the other details according to the method prescribed in the ritual books or by the Ordinary; and this even when another priest delegated either by the parish-priest himself or by the Ordinary has assisted at the marriage.

ii) Moreover the parish-priest is to note also in the book of baptisms, that the married person contracted marriage

on such a day in his parish. If the married person has been baptised elsewhere the parish-priest who has assisted at the marriage is to transmit, either directly or through the episcopal curia, the announcement of the marriage that has taken place, to the parish-priest of the place where the person was baptised, in order that the marriage may be inscribed in the book of baptisms.

iii) Whenever a marriage is contracted in the manner described in VII and VIII, the priest in the former case, the witnesses in the latter are bound conjointly with the contracting parties to provide that the marriage be inscribed as soon as possible in the prescribed books.

X. Parish-priests who violate the rules thus far laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover if they assist at the marriage of anybody in violation of the rules laid down in ii) and iii) of No. V they are not to appropriate the stole-fees but must remit them to the parish-priest of the contracting parties.

XI. i) The above laws are binding on all persons baptised in the Catholic Church and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract sponsalia or marriage with one another.

ii) The same laws are binding also on the same Catholics as above, if they contract sponsalia or marriage with non-Catholics, baptised or unbaptised, even after a dispensation has been obtained from the impediment MIXTAE RELIGIONIS or DISPARITATIS CULTUS; unless the Holy See decree otherwise for some particular place or region.

iii) Non-Catholics, whether baptised or unbaptised,

who contract among themselves, are nowhere bound to observe the Catholic form of SPONSALIA or marriage.

The present decree is to be held as legitimately published and promulgated by its transmission to the Ordinaries, and its provisions begin to have the force of law from the solemn feast of the Resurrection of Our Lord Jesus Christ, next year 1908.

Meanwhile let all the Ordinaries of places see that this decree be made public as soon as possible, and explained in the different parochial churches of their dioceses in order that it may be known by all.

These presents are to have force by the special order of our Most Holy Father Pope Pius X, all things to the contrary, even those worthy of special mention, to the contrary notwithstanding.

Given at Rome on the 2nd day of August in the year 1907.

†VINCENT Card. Bishp. of Palestrina, PREFECT.

C. DE LAI, SECRETARY.

On the foregoing Decree We deem it advisable to make the following remarks:

REGARDING ENGAGEMENTS.

I. You will explain to your people that on and after Easter Sunday next, a betrothal or engagement, as in the past, is not of obligation before marriage, but if entered into it must be made in writing signed by the parties themselves and the priest, or at least two witnesses; otherwise it will have no canonical effect, nor will it be, according to the teaching of canonists, binding in conscience. If rightly entered into, however, it always obliges in conscience, and from it arises an impedient impediment to marriage with a third party; and even when dissolved for any reason a diriment impedient,

called "honestas publica," results from it prohibiting marriage between each of the parties and the relatives of the other party in the first degree of consanguinity.

Should one or both parties be unable to write, this fact is to be stated in the written engagement and another witness is to be added who signs with the parish priest or the two witnesses.

REGARDING VALID MARRIAGE

2. By the "Parish Priest" for this Diocese is meant each Missionary Rector for the Mission or Missions of which he has the charge from the time he actually assumes this charge. We also include the Assistant Priests constituting them parish priests—quoad matrimonium - for the Missions in which they are assistants, the said power to be lawfully exercised only under the direction of their respective Missionary Rectors. Priests should also be civilly registered to solemnize marriage within the Province in order that marriage may be valid according to the civil law.

3 & 4. After next Easter only those marriages will be valid which will be contracted in the presence of the Ordinary, the parish priest of the place, or a priest delegated by them, and two witnesses. Explain the limitations of Articles 3 & 4 regarding the priest who should assist at the marriage and the witnesses. 1st, Regarding Time,—it is not from the day of his nomination or appointment to office, but only from the time he actually takes possession of it that the parish priest acquires the right to assist validly at the celebration of marriage. 2nd, —Regarding Place,—outside of his district or territory the Ordinary or the Pastor cannot validly solemnize marriage even of his own subjects or parishioners; but within the limits of his district he can assist validly at the marriage not only of his own subjects but of all those who come to him from any place or country. 3rd, Regarding Freedom,—the parish priest must be entirely free; he must be invited or asked, and not compelled

by fear or violence to assist at the marriage. Should his presence be obtained by fraud or force the marriage would be invalid.

THE WITNESSES.

The new law requires that two witnesses are necessary for the validity of a marriage,—one will not suffice. While the law makes no distinction of male or female, Catholic or non-Catholic, yet the pastor should see to it that suitable and worthy persons be selected for so holy and important a function.

REGARDING LAWFUL ASSISTANCE AT MARRIAGE.

5. The fifth article regards the lawful assistance at marriage. 1st. The parish priests must ascertain if the contracting parties be free to enter the holy state of matrimony having previously complied with all the conditions required by the law. 2. One of the parties at least must have a domicile, or have lived for one month in the parish or district where the marriage takes place. Should this condition be wanting the priest cannot licitly perform the marriage ceremony without the permission or delegation of the pastor or one of the contracting parties. Grave necessity alone can excuse from compliance with this requirement. Two conditions are necessary to acquire domicile,—the first being actual residence, even for a short time, in the place where the marriage is to be contracted, and the second, the intention of remaining there permanently. 3rd. For persons who have no fixed abode in any place (vagi) but move from one district to another, the parish priest must, before assisting at their marriage, report to the Ordinary and obtain from him, or from a priest delegated by him for this purpose, permission to assist at such marriage: unless a grave necessity excuses him from so doing. 4. The marriage as a rule should be celebrated before the parish priest of the bride, unless a just cause can be alleged for acting otherwise, but it is

to be borne in mind that every little reason cannot be considered as a just cause.

6. This article empowers the Bishop within his Diocese and the pastor within his parish, to permit any specified priest, provided he be clearly and unmistakably delegated, to assist validly and licitly at any marriage.

7 & 8. The faculties granted in articles seven and eight show the extraordinary solicitude of the Church for the temporal and eternal welfare of her children in all possible circumstances of life. By article seven any priest is authorized to assist at marriage in the presence of two witnesses when there is imminent danger of death and the Ordinary, or the parish priest, or a priest delegated by either of them cannot be secured; the reasons given for the granting of this power are: first, for the relief of conscience for persons living in concubinage; second, in order to legitimate (if the case require it) the offspring of such unions.

8. Article 8 provides for marriage in missionary districts or countries where a properly qualified priest cannot be secured, and that this condition of things lasts for one month. In such cases marriage may be validly and licitly contracted, (provided the parties be free and there be no canonical impediments), by the formal mutual declaration of consent of the parties in the presence of two witnesses. Such marriages have taken place in this country in the days of the old missionaries when, on account of the great extent of their missions, they could not give regular attendance in every place; but at present, when priests are everywhere within reach and the facility of travel is so great, the recurrence of such marriages is scarcely possible.

THE REGISTRATION OF MARRIAGE.

9. Article 9 obliges the parish priest or the priest who

takes his place to write AT ONCE in the Book of Marriages 1st, the names of the parties married; 2nd, the names of the witnesses; 3rd, the place and date of the celebration; 4th, any other details which the Ritual or the custom of the diocese may require; all subscribed to by the priest who celebrates the marriage ceremony. This is to be seen to by the parish priest even when another priest is delegated to perform the marriage. As this matter of registration is of the utmost importance the Ordinary and the parish priest are obliged under grave penalty to see that substantially correct registration be made without delay in every case.

A further obligation, not hitherto practised, is laid on the parish priest, viz: to note in the Book of Baptisms, at or opposite the baptismal entry, that the baptised person contracted marriage on such a day in his parish and before such a priest. If one or both of the parties have been baptized elsewhere the parish priest who has assisted at the marriage has to notify, either directly or through the Office of the Ordinary, the parish priest of the place where they were baptized, in order that the marriage may be inscribed in the Book of Baptisms. It must be well understood that the responsibility of making these Matrimonial and Baptismal entries in their respective registers falls, not on the priest who actually performs the marriage, but on the regular Pastor of the Church or Mission even when another priest is delegated to witness the marriage. In order to facilitate the exact observance of baptismal registration the Pastor would do well to request of strangers coming to be married before him a certificate of their baptism. When marriage takes place as described in article 7 it is the priest assisting at the marriage who is responsible for the registration of the marriage. When marriage contracts are entered into as described in article 8 the obligation of registration rests with the newly married persons together with the witnesses to the marriage.

10. Article 10 calls the attention of the priests to the penalties to which they expose themselves by violating the rules thus far laid down for the proper celebration of Engagements and Marriage, and by neglecting to record them in the prescribed manner. This same article makes regulation regarding the offerings made at marriage, which, in nearly all cases, belong to the Pastor of the bride.

THOSE AFFECTED BY THE NEW LAW.

11. The 11th and last article informs us that this new law on Betrothals and Marriage applies to all persons baptized in the Catholic Church, and to those who have been converted to it from heresy or schism, even when the former or the latter have fallen away from the true faith. Hence in future the attempted marriages of two Catholics outside the Church are no marriages; a Catholic and a non-Catholic, whether the latter be baptized or not, even when a dispensation of "mixed religion" or "difference of worship" has been obtained, cannot contract valid marriage without the presence of an authorized priest and two witnesses; except the Holy See should decree otherwise for some particular place or country. Dispensations for the marriage of a Catholic and non-Catholic in the presence of the priest will in future be rarely granted and only in exceptional cases. Though all baptized persons, strictly speaking, come within the jurisdiction of the Church yet this Decree of the Holy Office, "Ne Temere," unlike the Decree "Tametsi" of the Council of Trent, does not extend to those who have never been baptised in the Church nor received into its fold.

Matrimony is one of the seven Sacraments instituted by Christ for the sanctification of Christians. He made it indissoluble: "What God has joined together, let no man put asunder." All baptized persons who truly contract marriage always receive a sacrament. The bond of marriage lasts as long as life lasts. It behooves all who marry to receive the

sacrament with due preparation, that they may obtain the grace so essential to the fulfilling of the obligations they assume in entering the married state. Both husband and wife have need of this grace and both should be desirous to obtain it. The husband is the head of the family who call him Father. He should take St. Joseph as his model; be diligent in work and prayer, be faithful in word and example, be zealous in precept and practice. Upon the wife devolve the functions and duties of Mother, functions of the utmost importance for her own and her children's happiness and the eternal welfare of both. The good mother is a blessing beyond price in the family; hers is a school that is potent beyond calculation in the production of virtues that make honorable men and women in the various walks of life, and eminent saints for Heaven. The good mother is not rare; but neither is she met with as often as might well be expected. Sometimes, perhaps many times, this is because she does not receive the encouragement and the aid that she has a right to expect from him, her spouse, who at God's altar took upon himself the obligation to help her, to make her one with himself; many times she receives instead his opposition. She should make Mary her exemplar; she should from the beginning of her married life supplicate, and continue to supplicate her for herself, her spouse and her children, that obligations should never be forgotten, that duties should never be omitted and that virtue should ever be the object of their zeal.

Such should be the case of those who marry, but there is something also which should precede. The young man or woman brought up by the good mother and father will see the necessity, the advantage of preparation for the sacrament of marriage and for the fulfilling of the obligations that marriage brings. They will make themselves faithful obedient children of the Church. They will be careful to comply with all the requirements of the Church with regard to this sacrament. They will remember what the little book of instruction from

which they learned the rudiments of religion taught; what their prayer books contained; what their pastors announced. Thus before making a definite choice of a life-partner they will pray to God with fervor and sincerity to direct them in this matter; they will seek their parents' advice and good will; they will avoid familiarity; they will shun the occasion of sin and of temptation. They will, as the Council of Trent directs, be careful to receive worthily the sacraments of Penance and the Holy Eucharist shortly before their marriage. They will see to it that they do not select a partner who is related to them in Consanguinity, Affinity, Spiritual Affinity, or otherwise forbidden by the Council of Trent. They will in all things be docile children of the Church of God, who in her prudence; knowledge and care framed these laws for her children's salvation; and who cannot permit that her children's ignorance, whims or passions should nullify the good she intends for them.

You are hereby directed to read publicly in the Church on the first Sunday after its reception and on or about the second Sunday after Epiphany of each year for three years the above Decree and the accompanying explanation of it.

In virtue of Apostolic Faculties We declare the principal altar in each Church, Chapel or Public Oratory of the Diocese, which has not hitherto been granted this privilege, to be a **PRIVILEGED ALTAR** for all masses said on it by secular or regular priests.

By virtue of Faculties received from the Holy See We grant the same dispensations in the Lenten Fast and Abstinence as last year; the Lenten regulations therefore will be the same as heretofore.

† THOS. F. BARRY,
Bishop of Chatham.

Chatham, N. B., February 22nd, 1908.

Feast of The Chair of St. Peter at Antioch.

LOUIS O'LEARY, D. D., Secretary.

DECRETUM

DE SPONSALIBUS ET MATRIMONIO
IUSSU ET AUCTORITATE SS. D. N. PII PAPAE X
A. S. CONGREGATIONE CONCILII EDITUM.

Ne temere inirentur clandestina coniugia, quae Dei Ecclesia iustissimis de causis semper detestata est atque prohibuit, provide cavit Tridentinum Concilium, CAP. I, SESS. XXIV DE REFORM MATRIM. edicens: "Qui aliter quam praesente "parcho vel alio sacerdote de ipsius parochi seu Ordinarii "licentia et duobus vel tribus testibus matrimonium contrahere "attentabunt, eos Sancta Synodus ad sic contrahendum omnino "inhabiles reddit, et huiusmodi contractus irritos et nullos esse "decernit."

Sed cum idem Sacrum Concilium praecepisset, ut tale decretum publicaretur in singulis paroeciis, nec vim haberet nisi iis in locis ubi esset promulgatum; accidit ut plura loca, in quibus publicatio illa facta non fuit, beneficio tridentinae legis caruerint, hodieque careant, et haesitationibus atque incommodis veteris disciplinae adhuc obnoxia maneant.

Verum nec ubi viguit nova lex, sublata est omnis difficultas. Saepe namque gravis exstitit dubitatio in discernenda persona parochi quo praesente matrimonium sit contrahendum. Statuit quidem canonica disciplina, proprium parochum eum intelligi debere, cuius in paroecia domicilium sit, aut quasi domicilium alterutrius contrahentis. Verum quia nonnunquam difficile est iudicare, certo ne constet de quasi-domicilio, haud pauca matrimonia fuerint obiecta periculo ne nulla essent: multa quoque, sive inscitia hominum sive fraude, illegitima prorsus atque irrita deprehensa sunt.

Haec dudum deplorata, eo crebrius accidere nostra aetate videmus, quo facilius ac celerius commeatus cum gentibus, etiam

disiunctissimis, perficiuntur. Quamobrem sapientibus viris ac doctissimus visum est expedire ut mutatio aliqua induceretur in iure circa formam celebrandi connubii. Complures etiam sacrorum Antistites omni ex parte terrarum, praesertim e celebrioribus civitatibus, ubi gravior appareret necessitas, supplices ad id preces Apostolicae Sedi admovent.

Flagitatum simul est ab Episcopis, tum Europae plerisque tum aliarum regionum, ut incommodis occurreretur, quae ex sponsalibus, idest mutuis promissionibus futuri matrimonii privatim initis, derivantur. Docuit enim experientia satis, quae secum pericula ferant eiusmodi sponsalia: primum quidem incitamenta peccandi causamque cur inexpertae puellae decipiantur; postea dissidia ac lites inextricabiles.

His rerum adiunctis permotus SSmus D. N. Pius PP. X pro ea quam gerit omnium Ecclesiarum sollicitudine, cupiens ad memorata damna et pericula removenda temperatione aliqua uti, commisit S. Congregationi Concilii ut de hac re videret, et quae opportuna aestimaret, Sibi proponeret.

Voluit etiam votum audire Consilii ad ius canonicum in unum redigendum constituti, nec non Emorum Cardinalium qui pro eodem codice parando speciali commissione delecti sunt: a quibus, quemadmodum et a S. Congregatione Concilii, conventus in eum finem saepius habiti sunt. Omnium autem sententiis obtentis SSmus Dominus S. Congregationi Concilii mandavit, ut decretum ederet quo leges a Se, ex certa scientia et matura deliberatione probatae, continerentur, quibus sponsalium et matrimonii disciplina in posterum regeretur, eorumque celebratio expedita, certa atque ordinata fieret.

In executionem itaque Apostolici mandati S. Concilii Congregatio praesentibus litteris constituit atque decernit ea quae sequuntur.

DE SPONSALIBUS.

1 Ea tantum sponsalia habentur valida et cononicos sortiuntur effectus, quae contracta fuerint per scripturam sub-signatam a partibus et vel a parrocho, aut a loci Ordinario, vel saltem a duobus testibus.

Quod si utraque vel alterutra pars scribere nesciat, id in ipsa scriptura adnotetur; et alius testis addatur, qui cum parrocho, aut loci Ordinario, vel duobus testibus, de quibus supra, scripturam subsignet.

II. Nomine parrochi hic et in sequentibus articulis venit non solum qui legitime praeest paroeciae canonice erectae; sed in regionibus, ubi paroeciae canonice erectae non sunt, etiam sacerdos cui in aliquo definito territorio cura animarum legitime commissa est, et parrocho aequiparatur; et in missionibus, ubi territoria necdum perfecte divisa sunt, omnis sacerdos a missionis Moderatore ad animarum curam in aliqua statione universaliter deputatus.

DE MATRIMONIO.

III. Ea tantum matrimonia valida sunt, quae contrahuntur coram parrocho vel loci Ordinario vel sacerdote ab alterutro delegato, et duobus saltem testibus, iuxta tamen regulas in sequentibus articulis expressas, et salvis exceptionibus quae infra n. VII et VIII ponuntur.

IV. Parochus et loci Ordinarius valide matrimonio adsistunt.

1° die tantummodo adeptae possessionis beneficii vel initi officii, nisi publico decreto nominatim fuerint excommunicati vel ab officio suspensi:

2° intra limites dumtaxat sui territorii: in quo matrimoniis nedum suorum subditorum, sed etiam non subditorum valide adsistunt;

3° dummodo invitati ac rogati, et neque vi neque metu gravi constricti requirant excipiantque contrahentium consensum.

V. Licite autem adsistunt,

1° constituto sibi legitime de libero statu contrahentium, servatis de iure servandis;

2° constituto insuper de domicilio, vel saltem de menstua commoratione alterutrius in loco matrimonii;

3° quod si deficiat, ut parochus et loci Ordinarius licite matrimoniis adsint, indigent licentia parochi vel Ordinarii proprii alterutrius contrahentis, nisi gravis intercedat necessitas, quae ab ea excuset;

4° quoad VAGOS, extra casum necessitatis parochus ne liceat eorum matrimoniis adsistere, nisi re ad Ordinarium vel ad sacerdotem ab eo delegatum delata, licentiam adsistendi impetnaverit;

5° in quolibet autem casu pro regula habeatur, ut matrimonium coram sponsae parochus celebretur, nisi aliqua iusta causa excuset.

VI. Parochus et loci Ordinarius licentiam concedere possunt alio sacerdoti determinatio ac certo, ut matrimoniis intra limites territorii adsistat.

Delegatus autem, ut valide et licite adsistat, servare tenetur limites mandati, et regulas pro parochus et loci Ordinario n. IV et V superius statutas.

VII. Imminente mortis periculo, ubi parochus, vel loci

Ordinarius, vel sacerdos ab alterutro delegatus, haberi nequeat ad consulendum conscientiae et (si casus ferat) legitimationi prolis, matrimonium contrahi valide ac licite potest coram quolibet sacerdote et duobus testibus.

VIII. Si contingat ut in aliqua regione parochus locive Ordinarius, aut sacerdos ab eis delegatus, coram quo matrimonium celebrari queat, haberi non possit eaque rerum conditio a mense iam perseveret, matrimonium valide ac licite inire potest emissio a sponsis formali consensu coram duobus testibus.

IX 1° Celebrato matrimonio, parochus, vel qui eius vices gerit, statim describat in libro matrimoniorum nomina coniugum ac testium, locum et diem celebrati matrimonii, aequae alia, iuxta modum in libris ritualibus vel a proprio Ordinario praescriptum; idque licet alius sacerdos vel a se vel Ordinario delegatus matrimonio adstiterit.

2° Praeterea parochus in libro quoque baptizatorum adnotet, coniugem tali die in sua parochia matrimonium contraxisse. Quod si coniux alibi baptizatus fuerit, matrimonii parochus notitiam initi contractus ad parochum baptismi sive per se, sive per curiam episcopalem transmittat, ut matrimonium in baptismi libri referatur.

3° Quoties matrimonium ad normam n. VII aut VIII contrahitur, sacerdos in priori casu, testes in altero, tenentur in solidum cum contrahentibus curare, ut initum coniugium in praescriptis libris quam primum adnotetur.

X. Parochi qui huc hactenus praescripta violaverint ab Ordinariis pro modo et gravitate culpae puniantur. Et insuper si alicuius matrimonio adstiterint contra praescriptum 2ⁱ et 3^o n. V, emolumenta STOLAE suae ne faciant, sed proprio contrahentium parochi remittant.

XI. 1° Statutis superius legibus tenentur omnes in catholica Ecclesia baptizati et ad eam ex haeresi aut schismate

conversi (licet sive hi, sive illi ab eadem postea defecerint), quoties inter se sponsalia vel matrimonium ineant.

2° . Vigent quoque pro iisdem de quibus supra catholicis si cum acatholicis sive baptizatis, sive non baptizatis, etiam post obtentam dispensationem ab impedimento mixtae religionis vel disparitatis cultus, sponsalia vel matrimonium contrahunt; nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum.

3° Acatholici sive baptizati sive non baptizati, si inter se contrahunt, nullibi ligantur ad catholicam sponsalium vel matrimonii formam servandam.

Praesens decretum legitime publicatum et promulgatum habeatur per eius transmissionem ad locorum Ordinarios: et quae in eo disposita sunt ubique vim legis habere incipiant a die solemni Paschae Resurrectionis D. N. I. C. promixi anni 1908.

Interim vero omnes locorum Ordinarii curent hoc decretum quamprimum in vulgus edi, et in singulis suarum dioecesium parochialibus ecclesiis explicari, ut ab omnibus rite cognoscatur.

Praesentibus valituris de mandato speciali SSmi D. N. Pii PP. X, contrariis quibuslibet etiam peculiari mentione dignis minime obstantibus.

Datum Romae die 2^a mensis Augusti anni 1907.

† VINCENTIUS Card. Ep. Praenest., PRAEFECTUS.
C. DE LAI, SECRETARIUS.

Lettre Pastorale.

THOMAS-FRANÇOIS, PAR LA GRACE DE DIEU ET DU
SAINT-SIÈGE, EVÊQUE DE CHATHAM.

*Au clergé séculier et régulier, aux communautés religieuses et
à tous les fidèles de notre diocèse, salut et bénédiction en
Notre-Seigneur.*

Nos Très Chers Frères.

Tous les ans, à l'occasion du carême, comme Pasteur, Nous avons l'habitude de vous écrire; Nous allons, cette année, interrompre la suite de nos lettres pastorales, pour vous faire part, à vous et aux fidèles dont vous avez la direction d'un décret important que, par ordonnance de Notre Saint Père Pie X, la Sacrée Congrégation du Concile émettait le 2 du mois d'août 1907. Ce décret comporte, pour toute l'Eglise, une législation nouvelle sur les Fiançailles et le Mariage; et cette loi devra être mise en force à partir du jour de Pâques prochain. Il est donc de toute importance, tant pour les prêtres que pour les fidèles, de bien connaître cette ordonnance; et voilà pourquoi, le Saint Père demande à tous les Evêques de s'assurer que ce décret soit publié et expliqué dans toutes les églises de leurs diocèses.

C'est Dieu lui-même qui a institué le mariage comme moyen légitime de propager l'espèce humaine. Il a voulu qu'il consiste dans l'union d'un seul homme et d'une seule femme, comme le démontre l'exemple d'Adam et d'Eve, et qu'il dure autant que la vie, posant par là le fondement de la famille qui est le principe et le fondement de la société humaine. Commentant les paroles de Notre-Seigneur: "Ce que Dieu a uni, que l'homme ne le sépare point", Saint-Augustin dit: "De même que l'unité du mariage vient de Dieu, de même le divorce vient du démon." L'homme malheureusement a été vicié dès le

commencement par le péché originel, et avec le temps, il oublia cette institution divine et s'en écarta; Dieu lui-même, dans l'Ancienne Loi, toléra cet état de choses à cause de la dureté de cœur des hommes. Avec la Loi Nouvelle, Notre Divin Sauveur réintégra le mariage dans son état primitif; bien plus, c'est une vérité de foi que, de simple contrat qu'il était, il l'éleva à la dignité d'un sacrement qui a pour effet d'augmenter la grâce sanctifiante dans l'âme de ceux qui le reçoivent avec de bonnes dispositions, et de leur mériter les secours que nécessite leur nouvel état, "Maris, dit Saint Paul, aimez vos femmes comme le Christ a aimé l'Eglise. . . . Ce Sacrement est grand, je dis dans le Christ et dans l'Eglise." St. Paul compare encore l'union de l'homme et de la femme à l'union de Jésus-Christ avec son Eglise: "L'homme est le chef de la femme, comme le Christ est le chef de l'Eglise." Dans le mariage des chrétiens, dit St-Augustin, la sainteté du sacrement produit des fruits plus précieux que n'en peut produire le sein maternel. Le Concile de Trente, dans un canon propre à ce sujet, déclare formellement: "Si quelqu'un dit que le mariage n'est pas vraiment et au sens propre l'un des sept sacrements de la Loi évangélique, institué par Notre-Seigneur Jésus-Christ, mais une chose inventée par les hommes dans l'Eglise, et ne conférant pas la grâce, qu'il soit anathème."

C'est à l'Eglise catholique, fondée par Notre-Seigneur Jésus-Christ, qu'ont été confiées, avec le dépôt de la foi, la garde et l'administration des sept sacrements institués, comme dit le catéchisme, "pour la sanctification de nos âmes et pour nous préparer à une heureuse et glorieuse résurrection". Elle seule a reçu de Dieu le pouvoir de faire des règlements pour la réception légitime de ces mystères vivifiants; et de déterminer aux fidèles les conditions qu'ils doivent observer pour que cette réception produise dans leurs âmes de dignes fruits de salut. Cette autorité, l'Eglise l'a toujours exercée avec un soin minutieux, tant par ses Pontifes que par les Conciles, selon que les circonstances l'exigeaient. Saint-Ignace, troisième successeur

de Saint-Pierre comme évêque d'Antioche, dit: "Il est convenable pour ceux qui prennent femme et se marient que leur union soit approuvée par leur évêque, afin qu'ils soient guidés dans leur mariage par la loi divine et non pas par la concupiscence." Tertullien, au second siècle, écrit dans le même sens: "Les unions clandestines, c'est-à-dire contractées sans cérémonies religieuses, courent risque d'être regardées comme des unions adultères" Le pape Innocent III, au IV^e Concile oécuménique Latran, tenu en 1215, fit l'ordonnance suivante: "Marchant sur les traces de Nos Prédécesseurs, Nous interdisons absolument les mariages clandestins, et Nous défendons à tout prêtre d'assister à ces mariages. Nous ordonnons aussi aux prêtres de proclamer publiquement dans les églises les mariages qui doivent être contractés". C'est à partir de là que commença la publication des bans telle que nous le faisons encore.

Concile de Trente 1545 à 1563
Le grand Concile de Trente, qui dura de 1545 à 1563, par le décret "Tametsi", promulga contre les mariages clandestins une loi encore plus rigoureuse d'après laquelle: "Ceux qui entreprendraient de contracter mariage autrement qu'en présence du curé ou de l'Ordinaire, et en la présence de deux ou trois témoins, le Saint Concile les rend absolument inhabiles à contracter de la sorte, et ordonne que les mariages ainsi contractés soient tenus pour nuls et invalides."

Cependant, par condescendance pour les fidèles et pour leur permettre de prendre connaissance de la teneur de ce décret il ne devait commencer d'avoir force dans chaque paroisse, qu'un mois seulement après sa publication. Mais il advint que ce décret fut publié dans certains endroits et ne le fut pas dans d'autres. Là où il ne fut pas publié, les inconvénients, les abus qu'il devait réprimer sont demeurés les mêmes; et dans les endroits même où il fut publié il donna lieu, particulièrement dans ces derniers temps, à des controverses interminables et à des doutes sérieux ayant pour cause la grande facilité de voyager, de passer d'un pays dans un autre. Il était, en effet,

souvent difficile de déterminer si un mariage était, ou non célébré d'une manière conforme aux exigences du décret. Cette difficulté provenait de l'incertitude du domicile de l'un ou des deux contractants; vu que l'on devait considérer comme *propre* *cure* celui dans la paroisse duquel est situé le domicile de l'un ou l'autre des contractants.

Le nouveau décret *decret Ne Temere* qui tire son nom, comme le décret *Tametsi*, des mots qui le commencent, étend, en lui apportant quelques modifications, le décret *Tametsi* du Concile de Trente à toute l'Eglise, et simplifie la célébration des mariages de telle manière que à l'avenir, les mariages invalides à cause de leur clandestinité devront être rares.

Voici la traduction française du décret émis par la Congrégation du Concile:

DECRET

SUR LES FIANÇAILLES ET LE MARIAGE

Publié par l'ordre et l'autorité de N. T. S. P. le Pape Pie X par la Sacree Congregation du Concile.

En vue d'empêcher que ne soient contractés témérement ces mariages clandestins que l'Eglise de Dieu, pour des motifs très justes, a toujours abhorrés et prohibés, le Concile de Trent (ch. 1^{er}, session XXIV, *De la reforme du mariage*) prit la sage mesure suivante: "Ceux qui tenteront de contracter mariage autrement qu'en présence du curé, ou d'un autre prêtre autorisé soit par le curé lui-même soit par l'Ordinaire, et de deux ou trois témoins, le saint Concile les rend absolument inhabiles à contracter de cette sorte et décrète que de tels contrats sont nuls et sans effet

Mais ce saint Concile ayant ordonné que ce décret fût publié dans chaque paroisse et qu'il ne serait applicable que dans les endroits où il aurait été promulgué, il arriva que de nom-

brauses contrées, où cette publication n'avait pas été faite, furent privées du bénéfice de la loi du Concile de Trent, et en sont privées aujourd'hui encore, restant toujours aux prises avec les imprécisions et les inconvénients de l'ancienne discipline.

Et le même où la législation nouvelle est en vigueur, toute difficulté n'a pas été levée. Souvent, en effet, un doute grave subsiste quand il s'agit de décider quel est le curé en présence duquel le mariage doit être contracté. Sans doute, le droit canon établit que par "propre curé" il faut entendre celui dans la paroisse duquel est situé le domicile ou le quasi-domicile de l'un ou l'autre des contractants. Mais, comme il est parfois difficile de juger si le quasi-domicile est certain, beaucoup de mariages ont été exposés au danger de nullité; beaucoup aussi, soit par ignorance soit par fraude, se sont trouvés absolument illégitimes et nuls.

Ces faits depuis longtemps déplorés, nous les voyons se produire de nos jours avec d'autant plus de fréquence que se font plus facilement et plus rapidement les communications entre les pays même les plus éloignés. C'est pourquoi des hommes sages et très doctes ont jugé utile que quelque changement fût introduit dans le droit touchant la forme de la célébration du mariage. Un grand nombre d'évêques de toutes les parties du monde, notamment de villes importantes, où cette nécessité paraissait plus urgente, ont adressé à ce sujet de pressantes prières au Siège apostolique.

En même temps des évêques, soit d'Europe—et c'est le plus grand nombre—soit d'autres contrées, demandaient avec instance qu'il fût paré aux inconvénients qui résultent des fiançailles, c'est-à-dire des promesses du futur mariage échangées sans solennité. En effet, l'expérience a suffisamment montré les périls qu'entraînent de telles fiançailles: d'abord, elles sont une incitation au péché et la cause pour laquelle des jeunes filles inexpérimentées sont trompées; d'autre part, elles engendrent des différends et des procès inextricables.

Emu par ces faits, N. T. S. P. le Pape Pie X, en raison de la sollicitude qu'il porte à toutes les Églises, et désirant employer quelque remède de nature à écarter les maux et les dangers que nous venons de rappeler, chargea la S. Congrégation du Concile d'étudier cette question et de Lui proposer ce qu'elle jugerait opportun.

Sa Sainteté voulut, en outre, avoir l'avis de la Commission constituée pour codifier le droit canon, ainsi que celui des Eminentissimes Cardinaux qui ont été choisis pour faire partie de la Commission spéciale chargée de préparer ce même Code; ceux-ci, de même que la S. Congrégation du Concile, tinrent à cette fin de fréquentes réunions. Après avoir recueilli les avis de tous, le Très Saint Père a ordonné à la S. Congrégation du Concile de rendre un décret contenant les lois approuvées par Lui, de science certaine et après mûre réflexion, lois qui régiment désormais la discipline des fiançailles et du mariage, et rendraient leur célébration aisée, authentique et régulière.

C'est pourquoi, en exécution du mandat apostolique, la S. Congrégation du Concile, par les présentes lettres, établit et décrète ce qui suit:

DES FIANÇAILLES

I.—Ne sont tenues pour valides et ne produisent leurs effets canoniques que les fiançailles contractées par un écrit signé des parties et, en outre, soit du curé ou de l'Ordinaire du lieu, soit au moins de deux témoins.

Si l'une des deux parties ou l'une et l'autre ne savent pas écrire, il en sera fait mention dans l'écrit même, et on ajoutera un autre témoin, qui signera l'écrit soit avec le curé, ou l'Ordinaire du lieu, soit avec les deux témoins dont il a été parlé plus haut.

II.—Le mot "cure" désigne ici dans les articles suivants

non seulement celui qui dirige légitimement une paroisse canoniquement érigée, mais aussi, dans le pays où il n'y a pas de paroisses canoniquement érigées, le prêtre auquel a été confiée légitimement charge d'âmes dans un territoire déterminé, et qui est assimilé à un curé; et, dans les pays de missions où les territoires n'ont pas encore été parfaitement délimités, tout prêtre universellement délégué dans une résidence pour le ministère des âmes par le supérieur de la maison.

DU MARIAGE

III.—Seuls sont valides les mariages contractés devant le curé, ou l'Ordinaire du lieu, ou un prêtre délégué par l'un des deux, et devant au moins deux témoins, suivant toutefois les règles formulées dans les articles ci-dessous et sauf les exceptions portées aux articles VII et VIII.

IV. Le curé et l'Ordinaire du lieu assistent valablement au mariage:

§ 1. A partir du jour seulement où ils ont pris possession de leur bénéfice ou sont entrés en charge, à moins qu'ils n'aient été par un décret public nominativement excommuniés ou déclarés suspens de leur office;

§ 2. Dans les seules limites de leur territoire, sur lequel ils assistent valablement au mariage non seulement de leurs sujets, mais même de ceux qui ne sont pas soumis à leur juridiction;

§ 3. Pourvu que, sur l'invitation et la prière qui leur en est faite, et sans être contraints par la violence ou une crainte grave, ils s'enquièrement du consentement des contractants et reçoivent ce consentement!

V.—D'autre part ils y assistent licitement:

§ 1. Après s'être régulièrement assurés que les époux sont libres de contracter, suivant les règles du droit;

§ 2. Après s'être assurés, en outre, du domicile, ou au moins du séjour d'un mois de l'un ou l'autre contractant dans le lieu du mariage;

§ 3. A défaut de ces renseignements, le curé et l'Ordinaire du lieu ont besoin, pour assister licitement au mariage, de l'autorisation du curé ou de l'Ordinaire propre de l'un ou l'autre contractant, à moins que ne survienne une grave nécessité qui les en dispense;

§ 4. En ce qui concern · les sans-domicile, il n'est pas permis au curé, hors le cas de nécessité, d'assister à leur mariage, à moins d'avoir référé à l'Ordinaire ou au prêtre délégué par lui et d'en avoir obtenu l'autorisation.

§ 5. Dans n'importe quel cas, la règle sera de célébrer le mariage devant le curé de l'épouse, à moins qu'un motif légitime n'en dispense.

VI.—Le curé et l'Ordinaire du lieu peuvent donner à un autre prêtre déterminé et connu l'autorisation d'assister au mariage dans les limites de leur territoire.

Mais ce délégué, pour y assister validement et licitement, est tenu de se conformer aux limites de son mandat et aux règles fixées plus haut, pour le curé et l'Ordinaire du lieu, dans les articles IV et V.

VII.—En cas de péril imminent de mort, et si l'on ne peut avoir la présence du curé, ou de l'Ordinaire du lieu, ou un prêtre délégué par l'un ou l'autre, pour pourvoir à la conscience des époux et, s'il y a lieu, légitimer les enfants, le mariage peut être validement et licitement contracté devant n'importe quel prêtre et deux témoins.

VIII.—S'il arrive que dans quelque région le curé ou l'Ordinaire du lieu, ou le prêtre qu'ils ont délégué, devant qui puisse se célébrer le mariage, fassent tous défaut et que cette

situation dure déjà depuis un mois, le mariage peut éter validement et licitement contracté par un consentement formel donné par les époux devant deux témoins.

IX.—§ 1. Le mariage célébré, le curé ou celui qui tient sa place inscrira aussitôt sur le registre des mariages les noms des époux et des témoins, l'endroit et le jour où le mariage a été célébré et les autres indications, conformément aux prescriptions des livres rituels ou du propre Ordinaire, et cela même si c'est un autre prêtre délégué par lui ou par l'Ordinaire qui a assisté au mariage.

§ 2. En outre, le curé notera sur le registre des baptêmes que le conjoint a contracté mariage tel jour en sa paroisse. Si le conjoint a été baptisé ailleurs, le curé qui a assisté au mariage notifiera le susdit contrat, directement ou par l'intermédiaire de la curie épiscopale, au cure de la paroisse où le baptême a eu lieu, pour que ce mariage soit relaté dans le registre où est noté le baptême.

§ 3. Toute les fois qu'un mariage est célébré selon les règles des articles 7 ou 8, le prêtre dans le premier cas, les témoins dans le second, sont tenus solidairement avec les contractants de veiller à ce que le mariage contracté soit noté le plus tôt possible dans les livres prescrits.

X.—Les curés qui auraient violé ces prescriptions devront être punis par leurs Ordinaires suivant la nature et la gravité de leur faute. En outre, ceux qui auraient assisté à un mariage contrairement aux prescriptions des paragraphes 1 et 3 de l'article 5, ne pourront garder pour eux les droits d'étole, mais devront les remettre au propre curé des contractants.

XI.—§ 1. Les lois ci-dessus établies obligent, chaque fois qu'ils contractent entre eux des fiançailles ou un mariage, tous ceux qui ont été baptisés dans l'Eglise catholique et tous

ceux qui du schisme ou de l'hérésie, se sont convertis à elle, même si les uns ou les autres par la suite avaient apostasié.

§ 2. Elles sont également obligatoires pour ces mêmes catholiques s'ils contractent fiançailles ou mariage avec des non-catholiques, baptisés ou non-baptisés, même après avoir obtenu la dispense d'empêchement de religion mixte ou de disparité de culte, à moins qu'il n'ait été statué autrement par le Saint-Siège pour un lieu particulier ou pour une autre région.

§ 3. Les non-catholiques, qu'ils soient ou non baptisés, contractant entre eux, ne sont nulle part tenus d'observer la forme catholique des fiançailles ou du mariage.

Le présent décret devra être considéré légitimement publié et promulgué par la transmission aux Ordinaires; et ses dispositions auront partout force de loi à partir de la solennité de Pâques de l'an 1908.

En attendant tous les Ordinaires auront soin que ce décret soit rendu public aussitôt que possible et expliqué dans toutes les églises paroissiales de leurs diocèses pour qu'il soit convenablement connu de tous.

Les présentes lettres auront force de loi, en vertu d'un ordre exprès de N. T. S. Père le Pape Pie X, nonobstant toutes dispositions contraires, même digne de mention spéciale

Donné à Rome, le second jour du mois d'août de l'an 1907.

† VINCENT, *card. eveque de Palestrina, prefet*

C. DE LAI, *secrétaire.*

A ce décret il nous a paru convenable d'ajouter les remarques suivantes (pour la direction des prêtres qui ont charge d'âmes):

DES FIANCAILLES

1. Vous expliquerez à vos fidèles que cette loi entre en force à partir du jour de Pâques prochain, et vous leur ferez comprendre que les Fiançailles ne sont pas plus nécessaires qu'autrefois pour contracter mariage; mais s'il y a fiançailles, pour être tenues comme valides et obligeant en conscience, elles doivent être contractées par un écrit signé des parties et du curé, ou au moins deux témoins. Autrement elles n'ont aucun effet canonique et ne comportent aucune obligation de conscience. Par contre, si les fiançailles sont contractées conformément aux exigences mentionnées, elles obligent toujours en conscience et créent un empêchement empêchant le mariage de l'un ou de l'autre des fiancés avec une autre personne. Et même, quand, pour une raison ou pour une autre, les fiançailles ont été dissoutes, il existe encore un empêchement dirimant appelé "Honnêteté publique", prohibant le mariage de chacun des fiancés avec un parent de l'autre au premier degré de consanguinité.

Dans le cas où l'un des deux ou les deux fiancés seraient incapables d'écrire, il faudrait le mentionner dans l'acte et avoir la signature d'un autre témoin avec le curé ou les deux témoins déjà requis.

DE LA VALIDITÉ DU MARIAGE

2. Le mot "Curé" pour ce diocèse, désigne tout prêtre qui a charge d'une ou plusieurs missions, et ce mot s'entend dès le moment où ce prêtre commence ses fonctions. Nous comprenons encore par ce mot les prêtres assistants leur donnant, quant au mariage et pour les missions où ils travaillent, les mêmes pouvoirs qu'à leurs Recteurs sous la direction desquels, toutefois et seulement, ils devront exercer ces pouvoirs. En outre, pour que les mariages soient civilement valides, les prêtres doivent demander un permis civil les autorisant à célébrer les mariages dans la Province.

3 et 4 A partir du jour de Pâques, seront seuls valides les mariages qui seront contractés devant l'Ordinaire ou le curé du lieu, ou un prêtre délégué par eux, et devant deux témoins. Il est encore utile d'expliquer les restrictions des articles 3 et 4 au sujet du prêtre qui doit présider au mariage, et des témoins. I° Quant au temps, ce n'est pas au moment de sa nomination, mais de son entrée office que le prêtre reçoit le pouvoir d'assister valablement à la célébration des mariages. II° Quant au lieu, l'Ordinaire ou le curé ne peuvent pas marier valablement en dehors des limites de leur territoire, même leurs propres sujets; mais dans les limites de leur territoire, ils peuvent assister valablement au mariage, non-seulement de leurs sujets, mais de tous ceux qui se présentent à eux, d'où qu'ils viennent. III° Quant à la liberté, il faut que le curé soit absolument libre: on doit l'inviter ou le prier d'assister au mariage, mais on ne peut l'y contraindre par force ou par violence. Si sa présence est obtenue par fraude ou par contrainte, le mariage est invalide.

DES TÉMOINS

La nouvelle législation exige la présence de deux témoins pour la validité du mariage; un seul ne peut donc pas suffire. Et, bien qu'il ne soit fait aucune mention du choix des témoins, qu'ils soient hommes ou femmes, catholiques ou non, le prêtre devra cependant voir à ce qu'on choisisse des personnes dignes d'une fonction aussi sainte et importante.

DE L'ASSISTANCE LICITE AU MARIAGE

5. L'article cinquième traite de l'assistance licite au mariage. I° Les curés doivent s'assurer que les époux sont libres de contracter mariage en s'étant préalablement soumis à toutes les exigences de la loi. II° Il est nécessaire que l'un des contractants, au moins, ait son domicile ou ait vécu un mois dans la paroisse ou dans l'endroit où se célèbre le mariage. A

défaut de cette condition, le prêtre ne peut pas licitement assister au mariage sans la permission ou la délégation du curé de l'un ou de l'autre des contractants, à moins que n'intervienne une grave nécessité qui puisse servir d'excuse légitime. Pour acquérir domicile, deux choses sont nécessaires: résider actuellement, même depuis un temps relativement court, dans l'endroit où le mariage doit avoir lieu, et avoir l'intention d'y fixer son séjour. III° Quant aux personnes sans domicile, demeurant tantôt dans un endroit, tantôt dans un autre, en dehors du cas de nécessité, il ne sera pas permis au curé d'assister à leur mariage sans en avoir référé à l'Ordinaire et avoir obtenu sa permission ou celle d'un prêtre délégué à cet effet. IV° Régulièrement, le mariage doit être célébré devant le curé de l'épouse, à moins qu'il n'y ait un motif légitime d'agir autrement; mais il ne faut pas croire qu'une légère raison quelconque puisse tenir lieu de motif suffisant pour s'écarter de cette règle.

6. Cet article permet à l'Evêque pour son diocèse et au curé pour sa paroisse d'accorder à un prêtre bien déterminé l'autorisation d'assister valablement et licitement à des mariages bien spécifiés.

7 et 8. Les facultés accordées dans les articles 7 et 8 du décret, montrent la grande sollicitude de l'Eglise pour le bien temporel et éternel de ses enfants, dans toutes les circonstances de leur vie. L'article 7 dit que tout prêtre peut, en présence de deux témoins, assister au mariage, dans le cas de danger éminent de mort et d'impossibilité de se procurer la présence de l'Ordinaire ou du curé ou d'un prêtre délégué par eux. Ce privilège est accordé pour le soulagement de la conscience des personnes vivant en concubinage, et pour légitimer les enfants qui peuvent être nés de ces unions.

8 L'article 8 pourvoit aux cas de mariages qui peuvent se faire dans les pays de missions où il est impossible de trouver

un prêtre dûment autorisé et où cet état de choses dure depuis un mois. En telle occurrence, le mariage peut être valablement et licitement contracté (pourvu que les parties soient libres de tout empêchement canonique) par la déclaration formelle du consentement mutuel en présence de deux témoins. Il y a eu des mariages célébrés de cette manière, en ce pays, au temps des anciens missionnaires, quand, à cause de la grande étendue de leurs missions, ils ne pouvaient pas donner une desserte régulière dans chaque endroit; mais maintenant de tels mariages sont à peine possibles, vu le nombre suffisant de prêtres et la grande facilité de recourir à eux.

DE L'ENRÉGISTREMENT DES MARIAGES

9. D'après l'article 9, le curé ou le prêtre qui le remplace est obligé d'entrer *immédiatement* dans les registres des mariages: 1° les noms des époux; 2° les noms des témoins; 3° l'endroit et le jour où le mariage a été célébré; 4° les autres indications conformément aux prescriptions du Rituel ou aux coutumes du diocèse. Le tout doit être signé par le prêtre qui a célébré le mariage. Le curé doit voir à ce que ces prescriptions soient bien observées, même quand le mariage est célébré par un prêtre délégué. L'enregistrement des mariages étant d'une importance capitale, l'Ordinaire et le curé sont strictement tenus de voir à ce qu'il soit toujours fait régulièrement et sans retard.

Une autre obligation, toute nouvelle, est encore imposée au curé, celle de noter, sur le registre des baptêmes, à la suite ou dans la marge de l'acte du baptême, que la personne mentionnée dans cette acte s'est mariée tel jour, en sa paroisse, et devant tel prêtre. Si l'un des époux, ou les deux ont été baptisés ailleurs, le curé chez qui a été célébré le mariage, devra informer, directement ou par l'intermédiaire de la curie épiscopale, le curé de l'endroit où le baptême a eu lieu, afin que ce mariage soit inscrit sur le livre des baptêmes. Remarquez que la responsa-

bilité d'inscrire ces actes sur le registre des mariages et sur celui des baptêmes, incombe au curé lui-même et non au prêtre qui assiste au mariage par délégation. Afin de faciliter l'enregistrement du mariage sur le registre des baptêmes, le curé ferait sagement d'exiger des étrangers qui viennent se marier devant lui, un certificat authentique de leur baptême. Mais si un mariage a lieu dans les circonstances mentionnées dans l'article 7, c'est le prêtre qui assiste à ce mariage qui est tenu de l'enregistrer. Si les mariages sont contractés de la manière indiquée à l'article 8, ce sont les époux eux-mêmes et leurs témoins qui sont responsables de l'enregistrement.

10. L'article 10 rappelle aux prêtres les peines auxquelles ils s'exposent en violant les lois ci-dessus données pour la célébration licite des fiançailles et des mariages, et en négligeant de les enregistrer de la manière prescrite. Le même article contient un règlement au sujet des offrandes qui se font à l'occasion des mariages; dans presque tous les cas, ces offrandes appartiennent au curé de l'épouse.

DE CEUX QUI SONT ATTEINTS PAR LA LÉGISLATION NOUVELLE

11. Dans le 11ème et dernier article le décret nous avertit que cette loi nouvelle, sur les fiançailles et le mariage s'applique à tous ceux qui ont été baptisés dans l'Eglise catholique, et à ceux qui du schisme et de l'hérésie se sont convertis à elle, même quand les uns ou les autres auraient apostasié. Donc, à l'avenir, deux catholiques qui tenteraient de se marier sans l'approbation de l'Eglise ne seront pas mariés; de plus, le mariage d'un catholique avec un non-catholique, que ce dernier soit baptisé ou non, même après l'obtention de la dispense de l'empêchement de religion mixte ou de disparité de culte, ne peut pas être un mariage valide sans la présence d'un prêtre autorisé et de deux témoins; à moins de dispositions contraires venant du Saint-Siège pour un endroit ou un pays

particulier. Nous n'accorderons, à l'avenir, de dispenses, pour mariages entre catholiques et non-catholiques, en présence d'un prêtre, que rarement et pour des cas exceptionnels. Bien que, rigoureusement parlant, tous ceux qui ont reçu le baptême soient sous la juridiction de l'Eglise, cependant ce décret du St-Office "Ne temere" différant en cela du décret "Tametsi" du Concile de Trente, ne s'applique pas à ceux qui n'ont pas été baptisés dans l'Eglise catholique, ou qui n'en ont jamais fait partie.

Le mariage est l'un des sept sacrements que le Christ institua pour la sanctification des chrétiens. Il le voulut indissoluble: "Ce que Dieu a uni, que l'homme ne le sépare point." Toutes les personnes baptisées qui contractent réellement mariage reçoivent toujours un sacrement. Le lien du mariage dure aussi longtemps que la vie. Tous ceux qui se marient doivent se préparer à bien recevoir ce sacrement afin d'en retirer la grâce nécessaire à l'accomplissement des devoirs que comporte l'état du mariage. Les deux époux ont un égal besoin de cette grâce, et tous deux doivent avoir à cœur de l'obtenir. Le mari est le chef de la famille qui lui donne le nom de père. Il devrait choisir Saint Joseph pour son modèle. Il devrait comme ce grand saint, être un modèle de travail et de piété, édifier par ses paroles et ses exemples, entraîner par sa direction et sa fidélité à tous ses devoirs. Sur l'épouse retombent tous les devoirs, les obligations maternelles. C'est par l'accomplissement fidèle de ces obligations importantes que la mère fait son bonheur et celui de ses enfants, et, mieux encore, travaille à leur assurer, en même temps qu'à elle-même, le bonheur éternel. Une bonne mère de famille est une bénédiction qui n'a pas de prix; son école n'a pas d'égale pour faire germer les vertus qui font les hommes d'honneur et les saints. Les bonnes mères ne sont pas rares; cependant on ne les rencontre pas aussi souvent qu'on pourrait le souhaiter. Cela dépend de ce que parfois, souvent même, la mère ne reçoit pas l'aide, le support qu'elle a droit d'attendre de celui qui est son époux, et qui lui a promis, au pied de l'autel, d'être son soutien,

de ne faire qu'un avec elle; souvent loin de l'aider il travaille contre elle. Qu'elle prenne Marie pour modèle; que, dès le commencement de son ménage, elle prie la sainte Vierge, et qu'elle continue toujours de la supplier de lui accorder pour elle-même, pour son époux et pour ses enfants la grâce d'être toujours fidèle, de marcher sans jamais dévier dans le chemin du devoir et de la vertu.

Telles devraient être les dispositions de ceux qui entrent dans l'état conjugal; mais il y a aussi quelque chose à faire avant le mariage. Un jeune homme ou une jeune fille de bonne famille verront qu'il est nécessaire, qu'il est avantageux de se préparer à la réception du sacrement de mariage et à l'accomplissement des devoirs que comporte cet état. Qu'ils soient les enfants soumis de l'Eglise. Qu'ils accomplissent fidèlement tout ce qu'elle exige pour la réception de ce sacrement. Qu'ils se rappellent les premières leçons de leur petit catéchisme, les conseils contenus dans leur livre de prière, et les instructions de leur Pasteur. Avant de choisir définitivement le compagnon ou la compagne de leur vie, ils prieront Dieu, avec ferveur et avec foi, de les éclairer; ils demanderont l'avis et le consentement de leurs parents; ils éviteront toute familiarité dangereuse; ils fuiront les occasions de péché et de tentation. Ils auront soin, comme le demande le Concile de Trent, de s'approcher dignement peu de temps avant leur mariage, des sacrements de Pénitence et d'Eucharistie. Ils verront encore à ce que leur choix ne se porte pas sur une personne qui leur est unie par quelque lien de consanguinité d'affinité naturelle ou spirituelle, ou qui soit liée par quelqu'un des autres empêchements déterminés par le Concile de Trênte. Ils seront en tout des enfants dociles à l'Eglise de Dieu. C'est avec sagesse, avec connaissance et avec soin que l'Eglise a fait ces lois pour le plus grand bien de ses enfants, et elle ne peut permettre que l'ignorance, le caprice ou les passions de ces mêmes enfants rendent nul le bien qu'elle leur veut.

Vous devrez lire le décret ci-dessus et ses explications, à un office public de l'église, le premier dimanche après sa réception et, chacune des trois prochaines années, le deuxième dimanche après l'Épiphanie ou peu après.

En vertu des Facultés Apostoliques, Nous déclarons **AUTEL PRIVILÉGIÉ** l'autel principal de toutes les églises, chapelles ou oratoires publics de ce diocèse. Ce privilège vaut pour toutes les messes dites à cette autel, et par n'importe quel prêtre séculier ou régulier.

En vertu des Facultés reçues du Saint-Siège, Nous accordons les mêmes dispenses, pour le jeûne et l'abstinence du carême, des années dernières; il n'y aura donc pas de changement dans le règlement du carême.

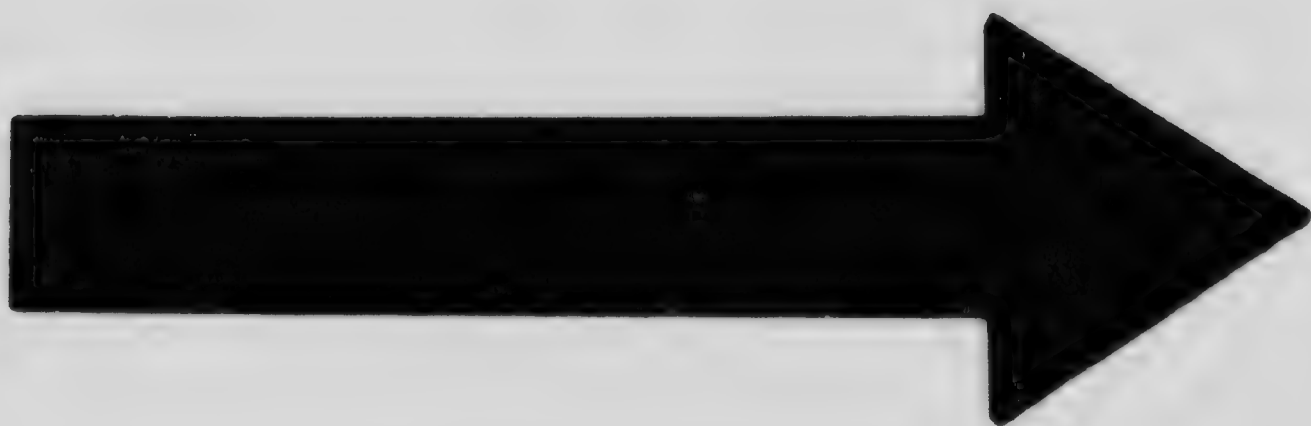
† THOM. F. BARRY,
Evêque de Chatham.

Chatham, N. B., 22 Février 1908:

Fête de la Chaire de St-Pierre à Antioche.

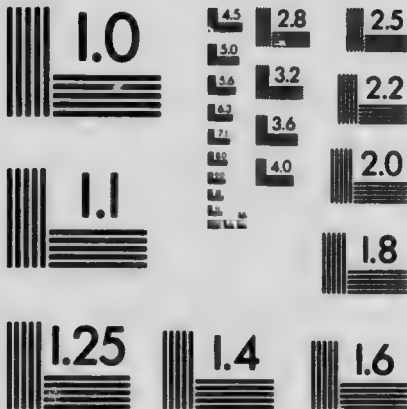
LOUIS O'LEARY, S. T. D.,
Secrétaire.

Suit le decret en Latin comme sur Page 248



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(Circular)

CHATHAM, N. B.,

April 16th, 1908.

(*In Cornu Domini*)

REVEREND FATHER.—

Our Holy Father, Pope Pius X, in accordance with his desire of "restoring all thing in Christ," issued on the 20th of December, 1905, an Encyclical Letter encouraging the practice of frequent and even daily reception of Holy Communion by the faithful. The Encyclical was received with joy by the universal Church and the practice it recommended was immediately commenced.

Its principal recommendations are as follows:

1. Frequent and daily Communion, as a thing most earnestly desired by Christ Our Lord and by the Catholic Church, should be free to all the Faithful, of whatsoever rank and conditions of life; so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention can lawfully be hindered therefrom.

2. A right intention consists of this: that he who approaches the Holy Table should do so, not out of routine, or vain glory, or human respect, but for the purpose of pleasing God or being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.

3. Although it is more desirable that those who communicate frequently or daily should be free from venial sins especially from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and, if they have this sincere purpose, it is impossible for daily communicants not to emancipate themselves gradually even from venial sins, and from all affection thereto

4. But whereas the Sacraments of the New Law, though they take effect "*ex opere operato*," nevertheless produce a greater effect in proportion to the perfection of the recipient's disposition; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances and duties.

5. That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone (*ne quemquam avertant*) from frequent and daily Communion, provided that he be in a state of grace and approach with a right intention.

6. But since it is plain that by frequent or daily reception of the Holy Eucharist union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed upon the recipient, therefore parish priests, confessors and preachers, in accordance with the approved teaching of the Roman Catechism (Part II. cap. 4 n. 60) are frequently, and with great zeal, to exhort the Faithful to this devout and salutary practice.

A double difficulty arose, however, in the case of children who have just received Holy Communion for the first time, and in that of sick people with some chronic disease and unable to keep the Eucharistic Fast. Hence the Holy Father was requested to deign to solve the following doubts:

Doubt I. Should all the students of Catholic schools, even those children who have just made their first Holy Communion, be encouraged to approach the Holy Table every day?

Doubt II. May not the sick afflicted with a lingering

disease, and who cannot strictly keep the Eucharist Fast be granted some privilege, so as not to be deprived for so long a period of the Eucharistic Bread?

His Holiness having entrusted the Sacred Congregation of the Council with the examination of this matter, the latter, all things being carefully considered, on the 15th day of December, 1906, resolved and decreed:

To the First Doubt. That the frequent reception of Holy Communion is recommended according to the first Decree (20th Dec. 1905, On Frequent Communion), even to children who have been once admitted to the Holy Table conformably to the directions contained in the Roman Catechism, ch. 4, n. 63: that they must not be prevented from receiving It frequently, but, on the contrary, must be exhorted to do so, the contrary practise obtaining in some places being hereby condemned.

To the Second doubt. Conformably to the mind (of the petitioner) after consulting with the Most Holy Father.

The Holy Father has graciously allowed to those who have been lying sick for a month and have no hope of speedy recovery that, on the advice of their confessor, even after taking something in the form of drink (*per modum potus*) they may receive Holy Communion once or twice a month; whilst those who live in pious houses where the Blessed Sacrament is reserved, or who have the privilege of having Mass said in a private oratory, may receive once or twice a week (S. Cong. Council, 7th Dec. 1906.)

The S. Congregation of the Holy Office (7th Sept. 1897) gave the following explanation.

The words "*per modum potus*" (in the form of drink) are to be understood as meaning that one may take soup, coffee and other liquid foods with which some substance has been mixed

such as semolina or grated bread, provided that the mixture does not lose the nature of liquid food.

Hence the spirit of the Church to day is to encourage frequent and even daily Communion among the Faithful, including children who have made their First Holy Communion; and also to permit frequent Communion to the sick who are unable to fast and who have been sick for a month without the hope of an early recovery.

Our Holy Father wishes to encourage the practise still more and to return as far as possible to the practices of the first Christians. Hence in order to incite the Ordinaries, and through them the Pastors, to a still further encouragement of daily Communion, in order to induce the practise of the reception of Holy Communion, by the entire congregation at the parochial Mass on Sundays, His Holiness has, by a letter of the Sacred Congregation of Indulgence of the 19th of April, 1907, requested as follows:

1. That a Triduum of prayer be made each year in Cathedral Churches within the Octave of the Feast of Corpus Christi, commencing on Friday and continuing on Saturday and Sunday. If circumstances do not permit that the Triduum be made on these days, any other Friday, Saturday and Sunday of the year may be chosen by the Bishop.

2. On Friday and Saturday the exercises shall commence by a sermon or instruction on the Blessed Sacrament. This instruction is to explain to the Faithful the great fruits to be derived from the veneration and reception of the Holy Eucharist, and to make clear the dispositions required for the worthy and frequent approach to the Holy Table. Immediately after the instruction the Blessed Sacrament is to be exposed and then is to be recited a prayer which again expresses the primary purpose of the devotion, and which is as follows:

PRAYER FOR THE PROPAGATION OF THE PIOUS CUSTOM OF
DAILY COMMUNION.

O sweet Jesus, who didst come into the world to give to all souls the life of thy grace, and who, to preserve and nourish in them this life, hast wished to be their daily food, and the daily remedy of their daily weakness, we humbly supplicate Thee, by Thy Heart so inflamed with love for us, to shed upon all souls Thy Divine Spirit, that they who, unhappily, are in mortal sin may be converted to Thee and recover the life of grace that they have lost, and that they who, by Thy help, already live this divine life, may devoutly approach Thy Holy Table every day that they can: so that by means of daily Communion receiving daily the antidote of their daily venial sins, and nourishing daily the life of Thy grace in their soul and thus purifying themselves always more and more, they may, at last, arrive at the possession of the life of beatitude with Thee. Amen. (300 days Ind. every day.)

After the prayer the chanters sing the hymn "Tantum Ergo." Then follows Benediction with the Blessed Sacrament in the usual way.

3. On Sunday the exercises are somewhat different. At the Parochial Mass the priest is to preach on the Blessed Sacrament, and if it is the Sunday immediately following Corpus Christi he should use as his text the Gospel of the day. If the Triduum be transferred to some other time, the homily or instruction should be to dispose the people to receive Holy Communion the more fervently during the Mass itself. On Sunday afternoon and evening the ceremony of the preceding days is repeated. The sermon is again on the Blessed Sacrament, the special purpose being to get the Faithful to continue this devotion to the Holy Eucharist and to carry out the spirit of the church by a more frequent and if possible daily approach to Holy Communion. The sermon being

finished, the Blessed Sacrament is exposed in the usual way and the above prayer is recited and the "Te Deum" chanted. The "Tantum Ergo" and Benediction with the Most Blessed Sacrament conclude the devotions.

In order to encourage the Faithful to enter with ardor and zeal into the exercises of the Triduum, the Holy Father grants the following Indulgences:

1. An Indulgence of seven years and seven quarantines on each day of the exercises for those who assist.

2. A Plenary Indulgence obtainable once during the Triduum on any day at the choice of each one, provided the person has piously attended the celebration on any one of the days, and has also after expiating his sins by confession, received Holy Communion and prayed according to the intentions of His Holiness.

3. A plenary Indulgence obtainable by all persons on the Sunday, who, having confessed, approach the Holy Eucharist in a body either in the Cathedral or in the parish churches and who also offer prayers as previously stated.

Although the Letter is addressed to the Bishops with a view to move them to take up energetically in their Cathedrals the proposed revival of more frequent Communion, Our Holy Father desires also that the Triduum be practiced in the various parishes as far as circumstances permit. At least he would wish to have the exercises of the Sunday of the Triduum carried out in every parish. We would, therefore, request the Rev. Pastors of the Diocese to endeavor to put into execution the wishes of the Holy Father in this regard, using their discretion as to the time but selecting the days above-mentioned, viz: Friday, Saturday and Sunday, and adapting the ceremony to the requirements of the circumstances, without, how-

ever, changing it in any essential point. For some it may be more convenient to have the exercises coincide with the Forty Hours' Devotion, in which case we hereby grant a general permission for the same for this year.

This year being the Jubilee Year of the Priesthood of our Holy Father, the Pope, We hereby order the prayer "Pro Papa" to be recited at Mass each day after the reception of this Letter until the end of the present year when the Rubrics permit the same. As a means of celebrating this Jubilee, an event so filled with joy for each and every Christian heart, for the two days preceding the Jubilee Day, the 18th of September, and on that day also, Benediction with the Most Blessed Sacrament will be given in all the Parish Churches where possible, at which the people will be invited to recite the Beads or some other prayers for the intentions of the Holy Father.

In order to enter into the views and comply with the wishes of the Special Committee appointed for the due and worthy celebration of the Holy Father's Jubilee, We hereby request that a collection be made in all the Missions of Our Diocese as early as possible in the month of June, and forwarded to the Diocesan Chancellor at Chatham, Rev. Dr. O'Leary, not later than the 1st of July. The personal contributions of the Rev. Clergy to this Collection will be kept separate and should be distinctly mentioned in making the returns. As there has been no Peter's Pence regularly taken up in this Diocese for some time past We hope the present Collection will be as generous as possible on the part of the priests and the people of the entire Diocese.

We regret to have to inform you of the death of two of our oldest and most exemplary priests, the Rev. Wm. Morrissey of Bartibogue, who passed away in the Hotel Dieu of Chatham on Monday, the 30th of March, and the Rev. Cosmas Louis D'Amour of Edmundston, Madawaska Co., who departed this

life in his parish on the 3rd of March. We earnestly hope that their long and faithful service in the Lord's vineyard, their blameless priestly life, will have obtained for them eternal peace and happiness, yet should we importune the throne of God that their souls may be delivered from the pains of Purgatory if such are still to be endured by them. All the priests, as you are aware, are directed by the Council of Halifax to offer up once the Holy Sacrifice of the Mass for the repose of the soul of a priest of the Diocese upon hearing of his demise, and We would exhort those who have not yet done so to offer this Holy Sacrifice as soon as possible for our deceased fellow-priests.

As early as possible in the month of June We shall commence Our Confirmation Visit in the County of Madawaska, and continue afterwards in the County of Gloucester.

This Circular shall be read by the Pastor in his Missions on the first Sunday after its reception that he officiates therein.

Very truly in Xto,

† THOS. F. BARRY,
Bishop of Chatham.

CIRCULAIRE AU CLERGE.

CHATHAM, N. B.,
le Jeudi-Saint, 16 avril 1908.

Révérend Monsieur,

Notre Saint Père, le Pape Pie X, poursuivant son désir de "tout restaurer dans le Christ," publiait, le 20 décembre 1905, une Lettre encyclique pour encourager les fidèles à la pratique de la communion fréquente et même quotidienne. Cette encyclique fut reçue avec joie par toute l'Eglise et ce que demandait le Saint-Père commença tout de suite à se pratiquer.

Voici les principales recommandations de cette lettre Apostolique :

1. La communion fréquente et quotidienne si ardemment d'irée par le Christ, Notre Seigneur, et par l'Eglise catholique, doit être facilitée à tous les fidèles, quels que soient leur rang et leur condition, et l'on ne peut légitimement éloigner de la sainte table quiconque s'en approche en état de grâce et avec une intention droite et pieuse.

2. Pour avoir l'intention droite, il faut que celui qui s'approche de la table sainte le fasse non par routine, ni par vaine gloire ou par respect humain, mais pour plaire à Dieu, pour s'unir à Lui plus intimement par l'amour, et pour y trouver un remède divin à ses faiblesses et à ses défauts.

3. Bien qu'il soit plus expédient que ceux qui font la communion fréquente ou quotidienne soient exempts de péchés véniels, au moins pleinement délibérés, et de l'affection à ces péchés, il suffit toutefois qu'ils n'aient pas de fautes mortelles et qu'ils soient dans la résolution de n'en jamais commettre; et s'ils sont sincèrement dans cette disposition, il est impossible

que ceux qui communient tous les jours ne s'affranchissent pas peu à peu du péché même véniel et de toute affection au péché.

4. Mais, comme les Sacrements de la Nouvelle Loi quoiqu'ils produisent d'abord la grâce *ex opere operato*, donnent une grâce plus abondante à celui qui s'en approche avec de meilleures dispositions, il faut s'efforcer de faire précéder la sainte communion d'une préparation sérieuse et la faire suivre d'une action de grâces convenable, selon les circonstances, et selon les devoirs et les forces d'un chacun.

5. Pour que la pratique de la Communion fréquente ou quotidienne soit réglée avec une plus sage prudence et devienne plus méritoire, il faut demander l'avis de son confesseur. Que les confesseurs, cependant, se gardent bien d'éloigner (*ne quemquam avertant*) de la communion fréquente ou quotidienne quiconque s'en approche en état de grâce et avec une intention droite.

6. Les curés, confesseurs et prédicateurs doivent, suivant la doctrine approuvée du Catéchisme romain (Part. 1, chap. 4, No. 60), exhorter souvent et avec beaucoup de zèle les fidèles à cette si pieuse et si salutaire pratique de la communion fréquente et quotidienne, puisque cette réception assidue de l'Eucharistie a pour effet manifeste d'accroître l'union avec Jésus-Christ, d'alimenter plus abondamment la vie de l'âme, de l'enrichir de plus de vertus et de lui assurer plus fermement la possession de la vie éternelle.

Une double difficulté s'éleva cependant, au sujet des enfants qui viennent de faire leur première communion et des malades atteints d'une infirmité chronique les empêchant d'observer le jeûne eucharistique. On pria alors le Saint Père de vouloir bien résoudre les doutes suivants:

1^{er} doute. — Doit-on encourager tous les élèves des instituts catholiques, même les enfants qui viennent de faire leur première communion, à s'approcher de la sainte table tous

les jours?

2^e doute. — Ne pourrait-on pas accorder aux infirmes qui souffrent de maladie chronique et qui ne peuvent observer le jeûne eucharistique, certain privilège, pour qu'ils ne soient pas privés du pain eucharistique pendant une période aussi longue?

La Sainteté chargea la Sacrée Congrégation du Concile d'étudier cette question, et celle-ci, après mûre considération, le 15 Septembre 1906, résolut et décréta :

"Quant au premier doute: Que, d'après le décret (du 20 "décembre 1905, sur la communion fréquente) la communion "fréquente est recommandée même aux enfants, quand ils ont "été une fois admis à la sainte table, suivant les instructions du "Catéchisme romain, chap. 4, No 63; que l'on ne doit pas les "empêcher de communier fréquemment, mais, au contraire, les "y exhorter, et que la pratique opposée qui prévaut en certains "lieux est présentement condamnée.

"Quant au second doute: Conformément à l'intention (du "demandeur), après avoir consulté le Saint Père."

Le Saint Père a permis avec bienveillance à ceux qui sont malades depuis un mois sans espoir d'une prompte guérison, de recevoir la sainte communion, d'après l'avis de leur confesseur, une ou deux fois par mois, même après avoir pris quelque nourriture, sous forme de breuvage (*per modum potus*). Quant à ceux qui vivent dans les institutions pieuses où le Saint-Sacrement est conservé, ou bien qui ont le privilège d'avoir la sainte Messe dans un oratoire privé, ils peuvent user de cette dispense une ou deux fois la semaine. (S. Cong. du Concile, 7 déc. 1906.)

La S. Congrégation du Saint Office donna, le 7 septembre 1907, l'explication suivante: "Les mots *per modum potus* (sous forme de breuvage) doivent être pris dans ce sens que l'on

peut prendre de la soupe, du café ou d'autre nourriture liquide dans laquelle entre quelque substance telle que le pain émietté et le gruau, pourvu que cette nourriture soit réellement à l'état de liquide."

C'est donc l'intention actuelle de l'Eglise d'encourager la communion fréquente et même quotidienne chez les fidèles, y compris les enfants qui ont fait leur première communion, et aussi de permettre la communion fréquente aux malades qui sont dans l'impossibilité de jeûner et dont la maladie dure depuis un mois, sans espoir d'une guérison prochaine.

Notre Sainte Père veut encore davantage, et son désir est de faire revivre autant que possible la ferveur des premiers chrétiens. Aussi pour inciter les Evêques et, par eux, les Prêtres ayant charge d'âmes à propager davantage la communion quotidienne, et pour inciter les fidèles qui assistent à la messe paroissiale, le dimanche, à y recevoir la sainte communion, Sa Sainteté par une lettre de la Congrégation des Indulgences du 10 avril 1907, a demandé:

I. Qu'un Triduum de prières soit célébré chaque année dans les églises cathédrales durant l'octave de la Fête-Dieu, commençant le vendredi et se continuant le samedi et le dimanche. Si les circonstances ne permettent pas de faire le Triduum pendant les trois jours désignés, l'Evêque pourra choisir n'importe quel autre vendredi, samedi et dimanche de l'année.

II. Le vendredi et le samedi on commencera les exercices par un sermon ou une instruction sur le sacrement de l'Eucharistie. Par cette instruction on devra faire comprendre aux fidèles quels fruits précieux l'on retire de la dévotion à la sainte Eucharistie et de sa réception, et on leur exposera bien nettement les dispositions requises pour s'approcher souvent et dignement de la sainte table.— Aussitôt après le sermon on

exposera le Sainte-Sacrement et on récitera la prière suivante qui exprime encore le but principal de cette dévotion.

PRIÈRE

POUR LA PROPAGATION DE LA PIEUSE PRATIQUE

DE LA COMMUNION QUOTIDIENNE:

‘O très doux Jésus, qui êtes venu dans le monde pour “donner à toutes les âmes la vie de votre grâce, et qui, pour la “conserver et la nourrir en elles, avez voulu être le remède “quotidien de leur quotidienne faiblesse, nous vous supplions “humblement, par votre Cœur embrasé d’amour pour nous, de “répandre sur toutes les âmes votre Divin Esprit, afin que “celles qui malheureusement sont en péché mortel se convertissent à vous et recouvrent la vie de la grâce qu’elles ont perdue, “et que celles qui, par votre secours, vivent déjà de cette vie “divine, s’approchent dévotement, chaque jour quand elles le “peuvent, de votre table sainte: en sorte que, par le moyen de “la communion quotidienne, recevant tous les jours le contre- “poison de leurs péchés veniels quotidiens, et alimentant tous les “jours en elles la vie de la grâce, et ainsi se purifiant toujours “davantage, elles parviennent enfin à la possession de la vie “bienheureuse avec vous. Ainsi soit-il.” (300 jours d’indulgence, chaque jour.)

Après cette prière, les chantres entonnent “le Tantum ergo,” puis on donne la bénédiction du Saint-Sacrement en la manière ordinaire.

III. Le dimanche, les exercices diffèrent un peu. A la messe paroissiale il y aura sermon sur la Sainte Eucharistie et, si c’est le dimanche dans l’octave de la Fête-Dieu, le prédicateur devra commenter l’évangile du jour. Si le Triduum se fait à une autre époque, l’homélie ou l’instruction aura pour but de mieux disposer le peuple à faire une communion fervente

durant la messe. Dans l'après-midi ou la soirée, on fait les mêmes exercices que les jours précédents et le sermon est encore sur le Saint-Sacrement, mais visant surtout à gagner les fidèles à persévérer dans la dévotion à la Sainte Eucharistie et à répondre au désir de l'Eglise en communiant plus souvent, même chaque jour si c'est possible.—Après le sermon, on expose le Saint-Sacrement comme à l'ordinaire, on récite la prière ci-dessus et l'on chante le "Te Deum." Les exercices se terminent par le chant du "Tantum ergo" et la bénédiction du Saint-Sacrement.

Pour encourager les fidèles à suivre avec une ardente piété les exercices de ce Triduum, le Saint-Père accorde les indulgences suivantes:

1. Une indulgence de sept ans et sept quarantaines, chaque jour du Triduum, à ceux qui assistent aux exercices.

2. Une indulgence plénière à gagner une fois durant le Triduum au jour que l'on choisira, à condition d'assister pieusement chaque jour aux exercices, de se confesser, de communier et de prier dans les intentions du Souverain Pontife.

3. Une indulgence plénière à gagner le dimanche par tous ceux qui, s'étant confessés, prendront part à la communion générale dans les églises Cathédrales ou paroissiales et prieront comme il est dit plus haut.

Bien que la Lettre apostolique soit adressée aux Evêques pour les engager à faire avec zèle dans leurs Cathédrales, ces exercices de rappel à la pratique de la communion plus fréquente, Notre Sainte Père désire que ce Triduum se fasse aussi dans différentes paroisses, en autant que les circonstances le permettent, ou que, du moins, l'on fasse partout les exercices propres au dimanche du Triduum. Nous prions donc les Curés et Missionnaires du Diocèse de faire tout en leur pouvoir pour réaliser les désirs du Saint Père à ce sujet, chacun choisissant l'époque qui lui paraîtra la plus convenable, tout en gardent

l'ordre des jours déterminés, c'est-à-dire les vendredi, samedi et dimanche, et réglant l'ordre des cérémonies selon que l'exigeraient les circonstances, sans toutefois changer les points essentiels. Quelques-uns trouveront peut-être plus convenable de faire coïncider ce Triduum avec les Quarante-Heures: c'est pourquoi Nous donnons, pour cette année une permission générale de faire l'Exposition des Quarante-Heures.

Comme cette année est celle du jubilé sacerdotal de Notre Saint Père le Pape, Nous ordonnons que l'oraison, "Pro Papa" soit récitée chaque jour, à la messe, depuis la réception de cette Lettre jusqu'à la fin de la présente année, à moins que les rubriques ne s'y opposent. Comme moyen de célébrer dignement ce Jubilé qui doit être un sujet de grande joie pour tous les cœurs chrétiens, les deux jours qui précéderont le 18 septembre, date précise du Jubilé, et ce même jour, on donnera la bénédiction du Saint-Sacrement dans toutes les églises où la chose sera possible, et les fidèles seront invités à réciter, pendant cet exercice, le chapelet ou d'autres prières aux intentions du Saint-Père.

Pour entrer dans les vues et répondre aux désirs du Comité spécialement chargé d'organiser une célébration digne et convenable du jubilé du Saint Père, Nous ordonnons qu'une collecte soit faite dans toutes les missions de notre Diocèse, le plus tôt possible dans le mois de juin, et que la recette soit envoyée à Chatham au chancelier du Diocèse le Révérend Dr. O'Leary, le ou avant le premier jour de juillet. Les offrandes personnelles des membres du clergé seront comptées à part et l'on devra en faire mention séparément en remettant le produit de la collecte. Comme le denier de Saint Pierre n'a pas été demandé régulièrement, depuis quelque temps déjà, dans ce Diocèse, Nous espérons que la générosité des prêtres et des fidèles sera aussi grande que possible à l'occasion de la présente collecte.

C'est avec peine que Nous vous faisons part de la dis-

parition de deux nos prêtres les plus anciens et les plus exemplaires: le Révérend William Morrissey de Bartibogue, décédé à l'Hôtel-Dieu de Chatham, lundi le 30 mars, et le Révérend Louis-Côme D'Amour, d'Edmunston, Comté de Madawaska, mort dans sa paroisse, le 3 Mars. Nous avons le ferme espoir que leur long et fidèle labeur dans la vigne du Seigneur. leur vie sacerdotale sans reproche, leur a mérité la paix et le bonheur du Ciel; cependant nous ne devons pas cesser de conjurer Dieu de délivrer leurs âmes des peines du Purgatoire, si elles y souffrent encore. Tous les prêtres, vous le savez, sont tenus, d'après un décret du concile de Halifax, d'offrir une fois le Saint Sacrifice de la Messe pour le repos de l'âme de chaque confrère du Diocèse, à la nouvelle de sa mort, et Nous prions ceux qui n'auraient pas encore rempli cette obligation, d'offrir au plus tôt le Saint Sacrifice pour ces confrères défunts.

Au mois de juin prochain, dès que Nous le pourrons, Nous commencerons la tournée de confirmation dans le Comté de Madawaska pour la continuer ensuite dans Gloucester.

Cette circulaire devra être lue dans chaque mission, le premier dimanche où s'y fera l'office, après sa réception.

Votre sincèrement dévoué en N. S.,

† THOS. F. BARRY,

Evêque de Chatham.

List of Jubilee Offerings to Our Holy Father, Pope Pius X.

MISSIONS	AMOUNT	REV. CLERGY	AMOUNT
	\$		
Chatham	145 00	Rt. Rev. T. F. Barry.....	\$50 00
Acadieville.....		Rev M. A. O'Keefe.....	10 00
Baker Lake.....		" L. O'Leary.....	10 00
Balmoral.....	10 00	Srs. of Hotel Dieu.....	25 30
Baraboy River.....	17 95	" J. E. Dutoir.....	
Baribogue.....	71 65	" M. L. Richard.....	3 00
Bathurst, (Town).....	125 00	" A. Melanson.....	10 00
Bathurst, (Village).....	60 00	" E. J. Bannon.....	10 00
Belledune.....	56 00	" N. Savote.....	10 00
Black Point.....	12 00	" H O'Leary.....	10 00
Blackville.....	22 40	Rt Rev. Wm. Varrily, D. P.....	20 00
Bolestown.....	1 00	Rev. Theophilus Van de Moortel.....	10 50
Burnt Church.....	4 00	" Z. Lambert.....	3 00
Campbellton.....	50 00	" S. J. Crumley.....	10 00
Caraget.....	100 00	" H. McRory.....	3 00
Charlo.....	4 14	" W. Legace.....	5 00
Dalhousie.....	21 64	Rt. Rev. Mgr. Allard.....	50 00
Drummond.....	38 00	" F. C. P. Campbell.....	2 00
Edmundston.....	23 32	" A. A. Boucher.....	5 00
Escuminac.....		" Felix Dugal.....	5 00
Grand Anse.....	11 00	" W. J. Conway.....	5 00
Grand Falls.....	26 04	" R. Hawkes.....	5 00
Jacquet River.....	31 43	" S. J. Doucet.....	5 00
L'Allee.....	31 00	" H. T. Joyner.....	
Loggieville.....	29 35	" T. Fitzgerald.....	5 00
Lower Caraget.....	3 64	" J. R. Doucet.....	
Miscou.....	10 00	" I. Cantin.....	2 00
Negus.....	51 00	" Robichaud.....	2 00
Nelson.....	40 00	" B. Gauvin.....	4 00
Newcastle.....	00 00	" N. Power.....	10 00
Paquetville.....	20 00	" P. W. Dixon.....	20 00
Petit Rocher.....	73 00	" T. Maguire.....	
Pokemouche, (Upper).....	35 50	" Alf. Trudel.....	5 00
Pokemouche, (Lower).....	30 00	" John Carter.....	7 00
Red Bank.....	10 00	" John Wheten.....	5 00
Renous Bridge.....	26 70	" Az. Trudel.....	1 00
Richibucto.....	15 25	" P. V. Duffy.....	
Rogersville.....	40 00	" E. S. Murdoch.....	10 00
S. Ipegan.....	10 00	" J. McLaughlin.....	5 00
St. Andrew.....	30 15	Rt. Rev. M. F. Richard, D. P.....	25 00
St. Ann.....	15 00	" F. X. Ozanne.....	5 00
St. Basil.....	25 00	" E. Martin.....	5 00
St. Charles.....	10 00	" J. G. Robichaud.....	5 00
St. Francis Xavier.....	13 00	Rt. Rev. Mgr. Dugal.....	10 00
St. Francis of Assisi.....	9 80	Rev. Claude Cyr.....	
St. Hilaire.....	8 00	Rev. W. A. Venner.....	10 00
St. Ignatius.....	15 00	" I. N. Dumont.....	10 00
St. Isidore.....	10 00	" A. Berube.....	5 00
St. Jacques.....	7 50	" A. Comeau.....	
St. Leonard.....	17 00	" T. Lambert.....	
St. Louis.....	50 00	" Max Babineau.....	
St. Theresa.....	55 00	" J. A. Babineau.....	2 00
Tobique, (Indian Point).....		" Jos. Pelletier.....	
Tracadie.....	59 00	" T. Nadeau.....	
Upper Bay du Vin.....		" W. E. Sormany.....	5 00
		" F. G. Ryan.....	
		Rev. Jos. Levasseur.....	5 00
		" G. Bernier.....	1 00
		Srs. Hotel Dieu.....	5 00
		Rev. Ed. Pattenau.....	

TOTAL, \$1,625.16

TOTAL, \$ 420.80
1,625.16

By Order of The Bishop of Chatham,

LOUIS O'LEARY, Chancellor.

Chatham, N. B., Aug. 29th, 1909.

TOTAL AMOUNT RECEIVED 2,045.96

(Circular.)

Chatham, N. B.,
October 9th, 1908.

REVEREND FATHER:

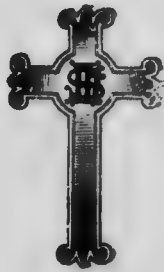
Since the completion of the exterior of the Cathedral, we have been considering the question of removing the remains of our late lamented Bishop Rogers and placing them in the basement under the Cathedral Tower. In consulting, however, with some of the Clergy and the late Bishop's friends, we find that, while many approve of our idea of transferring the remains to the Cathedral, others seem to favor leaving them where they now are in the Cemetery and of erecting a suitable monument there. We would like to have the opinion of the Clergy in general on the matter, and hence request you to signify your preference.

The erection of a monument in the Cemetery or the preparation of the Tower-crypt would cost about \$600.00 to \$800.00. We feel that it would not be right to act in this matter without acquainting the Clergy of the Diocese, as they, no doubt would consider it a duty and a pleasure to contribute to the expenses of the monument.

Any offerings that the priests think well to make shall be very gratefully and thankfully received by the Bishop or his Secretary from now until the first of December.

Yours very truly in Xto,

† THOS. F. BARRY,
Bishop of Chatham.



CHATHAM, N. B.,

Dec. 21st, 1908.

Christmas Greetings.

REVEREND FATHER:

The present Holy Season reminds us again in an especial manner of our duty to raise our heart to Almighty God in thanksgiving for the many graces and favors bestowed on our Diocese,—its devoted priests and faithful people—during the year now about to pass away from us for a while, but to come again on the last day with its faithful record of our merits and demerits for Eternity. We should see to it that it be well freighted also with generous acts of thanksgiving and gratitude for blessings received, and with profound sentiments of sorrow and regret for faults committed. Let us offer it to our dear Redeemer through the hands of His Immaculate Mother, "*Ad Jesum Per Mariam.*" In her safekeeping it will be enriched a hundred fold and stand us in good stead on the day of final reckoning.

During the year now closing some parts of our Diocese have suffered much by the ravages of sickness and epidemics, and many of our children in God have been called to their eternal home. These visitations have been more frequent among the most cherished portion of the flock, the youthful and innocent little ones. To the afflicted families and the fond parents of the dear little ones We offer our most heartfelt sympathy and condolence. The prayers and intercession of their dear departed will plead for them before the throne of Mercy and obtain for them countless blessings. We would earnestly remind them of the consoling words of Holy Writ:

"Their souls pleased God: therefore he hastened to bring them out of the midst of iniquities." (Wis. 4, 13-14.) And again: "My son, reject not the correction of the Lord: and do not faint when thou art chastised: for whom the Lord loveth he chastiseth." (Prov. 3, 11-12.) Let them therefore lovingly and with entire resignation bow to the Divine Will, saying with holy Job: "The Lord gave, and the Lord hath taken away: as it has pleased the Lord, so is it done." (Job 1, 21.)

We have also to mourn the loss of two of our most worthy priests, Fathers Morrissey and D'Amours, who have been during the past year called to the judgment seat of God to receive, We trust, the richest reward for their priestly virtues. With our limited number of priests their place cannot be easily filled, but God's Will be done: "Good things and evil, life and death, poverty and riches, are from God." (Eccl. 11, 14.)

Edified by the holy lives of the priests who have gone from us, We are equally rejoiced and consoled by the spirit of zeal and true doctrine which prevails among the Clergy throughout the Diocese. With what satisfaction and joy We were able to forward to the Holy Father the very favorable reports of the Diocesan Censors and the Vigilance Committee, assuring Us that no stains of error in doctrine and especially no blemishes of that synthesis of all errors and heresies-Modernism-which is making such havoc in many parts of the Church today, could be found among our Clergy: that all were sound and correct in believing, in preaching and in teaching the true doctrine of Holy Mother Church. I would exhort our priests to study carefully the exhortation of Pius X to all the Catholic Clergy on the occasion of the fiftieth anniversary of his ordination to Holy Priesthood, a copy of which has been recently sent to each of the priests of the Diocese.

How pleasing also to the feelings of gratitude We cherish for our Predecessor, the late Bishop Rogers, is the prompt reply to Our Circular concerning the erection of a monument to his

memory. The most of those who have expressed an opinion as to the place where said monument should be erected, favor the cemetery where the remains now are, rather than beneath the tower of the new Cathedral, which We at first were inclined to select as the most fitting resting place for the remains of the first Bishop of this Diocese. When we shall have heard from the remaining members of the Clergy We will then decide to have the work executed which will remain as a lasting tribute of the love and gratitude of the priests with whom Bishop Rogers devoted his life, his strength, and his talents for forty-two years for the temporal and religious welfare of the infant Diocese of Chatham.

Asking the Divine Babe of Bethlehem to bless us all, and to grant all a thrice happy and holy New Year,

I remain faithfully in Christ,

† THOS. F. BARRY,

Bishop of Chatham:

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ERRATA.

Page 104—This circular should be dated 1905.

Page 121—Line 22, read “puissent” instead of “pussent”

“ 175—Last line “ “1906” “ “ “1905”

“ 230—Line 2 “ “1907” “ “ “1908”

“ “ —Last line “ “1908” “ “ “1907”